

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XIX.—NEW SERIES No. 732.]

LONDON: WEDNESDAY, NOVEMBER 9, 1859.

PRICE: UNSTAMPED .. 6d.
(STAMPED 6d.)

NOTICE.—DISSOLUTION of PARTNERSHIP of MAPPIN BROTHERS, SHEFFIELD and LONDON. See "London Gazette," October 14th, 1859.

In consequence of this Dissolution Messrs. MAPPIN beg respectfully to inform their friends and the public, that they will offer the whole of their valuable stock of CUTLERY, ELECTRO-SILVER PLATE, DRESSING-CASES, and other GOODS, in their London Show-rooms, at a REDUCTION of PRICE VARYING from TEN to TWENTY-FIVE PER CENT. The Sale commences to-day, and will terminate on December 31st next. Early in January their London Show Rooms will be furnished with an ENTIRELY NEW STOCK, now being manufactured by them at Queen's Cutlery Works, Sheffield.

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November 1st, 1859.

NEW LECTURE on CHINA.

The Committee of the YOUNG MEN'S ASSOCIATION in AID of the BAPTIST MISSIONARY SOCIETY will be happy to arrange immediately for the Delivery of Mr. JOHN TEMPLETON'S LECTURE on CHINA, illustrated with New Dissolving Views. The Committee are especially desirous that friends within one or two hours' railway distance of London should avail themselves of this means of exciting an interest in Christian Missions.

W. ROTHERY,
Secretary of Lecture Department,
33, Moorgate-street, E.C.

THE HOME MISSIONARY SOCIETY.

On the 8th December, 1858, a Conference of Treasurers and Secretaries of County Associations, and other friends of Home Evangelisation, held at the Congregational Library, recommended, after earnest consideration of the whole subject, that the Home Missionary Society should co-operate with County Associations, and be to some extent representative of them; that the management of the Society should be kept distinct from that of any other organisation; that Evangelists and Itinerants, as well as Pastors, should be employed; and that ample provision should be made for the efficient training of agents for this work.

The Committee of the Home Missionary Society, after mature deliberation, cordially approved of these recommendations, and are at present engaged in giving them practical effect.

But they feel that the funds of the Society are altogether inadequate to the wants of the case. To maintain the Society in its present strength requires an expenditure of £5,477 per annum, while the income of last year was only £4,642. In these circumstances the Committee appeal to their Christian brethren and to the Churches for increased liberality. Ten Thousand Pounds a-year is but a small income for such a great work. The Committee aim at this amount, and confidently count on its being realised. In the meantime, and to enable the Society to meet its responsibilities, and go forward, a sum of £8,000 is urgently required. Towards this amount, donations, heretofore acknowledged, have already been received, and are gratefully acknowledged by the Committee. But, besides donations, we need Annual Subscriptions and Annual Collections from the Churches, for they are the life of such Institutions as ours. There are not fewer than 1,500 Congregational Churches in England and Wales; of these not more than 300 collect annually for British Missions. Might not 750, at least, of the 1,500 contribute once a-year? This would enable the Committee immediately to employ additional Evangelists, and considerably extend the sphere of their operations. We appeal, then, to our friends, and leave the case, with perfect confidence, in their hands. "The harvest truly is plentiful, but the labourers are few."

SAMUEL MORLEY, Treasurer.
JAMES H. WILSON, Secretary.

4, Blomfield-street, London, E.C.,
October 24, 1859.

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Jupe, Charles, Esq., Merv	50	0	0
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Lake, John, Esq., West Worlington	20	0	0
Marten, George, Esq., Upper Clapton	10	0	0
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Reed and Hawley, Messrs.	25	0	0
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Townley, James, Esq., Walbrook	5	0	0
Welsh, J. K., Esq., Brixton	21	0	0
White, George F., Esq., Wandsworth	20	0	0
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CONTRIBUTIONS in aid of the Funds of the Society may be forwarded to either the Treasurer or Secretary, or to Messrs. Hankey, the Society's Bankers, Fenchurch-street.

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Chair to be taken at Seven.

For further particulars, see last number of the "Nonconformist."

NATIONAL FREEHOLD LAND SOCIETY.

NOTICE is hereby given, that the QUARTERLY MEETING of the Members of the NATIONAL PERMANENT MUTUAL BENEFIT BUILDING SOCIETY (commonly called the National Freehold Land Society) will be held at the LONDON TAVERN, BISHOPSGATE-STREET, in the City of London, on FRIDAY, the 25th day of November, 1859, at Half-past Six o'clock in the Evening precisely.

W. E. WHITTINGHAM, Secretary.
14, Moorgate-street, London, E.C., Nov. 5th, 1859.

WIDOWS' FUND.

This Society was instituted A.D. 1753, for the relief of the necessitous Widows and Children of Protestant Dissenting Ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales. The Managers (who are elected annually by the subscribers) meet monthly, except during the autumn, to receive applications for assistance from its funds; and have, during the past year, relieved 242 widows with grants of from £1 to £20 each. To meet the continual demands upon the funds, it is necessary that the number of the society's supporters should be considerably increased, and the Managers appeal with confidence to the members of the three denominations to sustain them in this contributing to the support of the Widows of those who have during their lives laboured to diffuse the knowledge of the truth.

Annual Subscriptions or Donations will be thankfully received by the Treasurer, Stephen Olding, Esq., 29, Clements-lane, Lombard-street, E.C.; or by the Secretary, Mr. Charles Theodore Jones, 23, Brunswick-terrace, Cold Harbour-lane, Canberwell, S., who will be happy to afford further information, and to whom all communications should be addressed.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	CORRESPONDENCE:
"The Missing Link" .. 893	The Authorised Version
Clerical Evidence before	Is its Accuracy secured
the Church-rate Com-	by Monopoly? .. 898
mittee .. 898	Young Men and Dis-
Church-rate Record .. 894	senting Churches .. 898
Caught in their own	The Grammar-school of
Net .. 894	Prince Henry .. 898
Dissensions in Saint	American Board of Mis-
George's-in-the-East .. 894	sions and Slavery .. 898
Deputation to Lord J.	Production of Cotton .. 898
Russell on the Mor-	Coolie Immigration to
tars Case .. 894	the West Indies .. 899
The Irish Priests and	Foreign and Colonial .. 899
the Pope .. 895	The Americans in Pekin
Dr. Bagg on the Educa-	Postscript .. 901
tion Difficulty .. 895	LEADING ARTICLES:
Th. Roman Catholic	Summary .. 902
Lobby at Issue with	Mr. Bright on Taxation
the Clergy .. 895	and Reform .. 902
Eccliaastical Endow-	The American Minister
ments in the Colonies .. 895	at Pekin .. 903
Protestantism in Italy .. 896	The New Phases of
RELIGIOUS INTELLIGENCE:	Popular Education .. 903
Revivalist Movement .. 897	Mr. Bright on Taxation
The Home Missionary	and Reform .. 904
Society .. 897	Popular Education in
	Lancashire .. 904

Eccliaastical Affairs.

"THE MISSING LINK."

AND what may "The Missing Link" be? some of our readers will immediately ask. What does it connect? Where was it found? What are its properties, uses, capabilities? We shall try to answer these questions, so far as the little work, brought out under the above title, will enable us to do.* Society in our large cities, but especially in this metropolis, is composed of a long gradation of classes, all, with an exception we are about to notice, threaded together by something in the shape either of common ideas, interests, feelings, or pursuits, along which sympathy may pass from the one to the other. Far beyond the range, however, of the decent poor, there is one class, the lowest of all, not necessarily in poverty, but in social status, which has hitherto been cut off from all connexion with the rest—a large class, completely isolated, known only to the police, and to them imperfectly—beyond the reach of ordinary humanising and Christianising agencies—shut out from all purifying and elevating influences by the dirt, misery, brutality, and vice of their homes, or, more correctly speaking, their "dens." They live in colonies. Many of them labour, and labour hard, at the scavenging work of our great cities. They are regarded as the feculent dregs of society. They breed disease and crime. Ragged schools do not reach them. City missionaries rarely gain admission to them. The active benevolence of the age, till within the last year or two, has found no agency qualified to touch them, far less to awaken their confidence. Almsgiving, when it does penetrate so far beneath the surface of society, merely demoralises them. How to establish a connexion between them and the classes above them so far as to admit of sympathy, instruction, and help flowing down to them from above, has been an apparently insoluble problem. A yawning chasm seemed to lie between this wretched class and the rest of society, too broad even for the hand of Christian philanthropy to reach across, almost too broad for its cheering voice to be carried across, for any purposes of good.

It has been found, at last, a possible thing to bridge over that intervening gulf—to construct a way by which sympathy might cross even to that unknown region, and kindle hope in the midst of its darkness. The secret suggested itself to a woman—a woman whose heart was filled with unutterable yearnings for the salvation of these benighted Pariahs of civilisation, and she gives us a modest but most affecting history of what has been done by the kind of agency she has employed, in the book now before us. We are most anxious to enlist the interest of our readers in this most important religious

and social experiment, and hence we make no apology for occupying the space usually devoted to some ecclesiastical topic with a few remarks upon a subject which, beyond most others, is, if we may so designate it, emphatically extra-ecclesiastical.

"A lady who had long been engaged in promoting the circulation of the Word of God in country districts, walked one midsummer afternoon, about two years since, with a friend through the streets of St. Giles's. The friend was a retired physician, who had known the secrets of the Seven Dials in the days of his early practice." The question arose, how far these people, in their countless courts and alleys, would be found to be supplied with the Bible. A determination to ascertain the facts was formed. Reference was made to one of the active missionaries of the district as to whether he knew of a poor good woman who would venture with a bag of Bibles into every room, as a paid agent for the Bible Society, and give a faithful account of her trust. The missionary knew such a woman—a good, grave person, of middle age, a resident in St. Giles's, who had already spontaneously expressed a desire to devote three hours a day to the visitation of those sorrowful children of sin whom none else would go near. Marian B. was found to possess the requisite qualifications, and, without loss of time, she commenced her work as a sort of female colporteur in "a district comprising places unimaginable except to those who have visited them." Of course, she met with much discouragement at first. "What use is it to come with the Bible here? It is not for such as we are," fairly expresses the feelings of the majority—but then there was a minority who said, "Ah, let her come; we wish we were like her." Now comes out the secret of a large measure of her success. "Ah, you do not know, mistress, what a struggle I have for a livelihood." Marian could answer, "Yes, I do. I am quite as poor as you are. I know it all; but get this book—it is the balm for all your sorrow—I bring it you because I have found it so for myself." In fourteen weeks this experiment of female colportage, and weekly collection of pence combined, effected a sale of 174 copies—54 of them Bibles—and in the most unlikely quarters.

Here, then, is the groundwork of the new experiment among those who live far down below the class of the decent poor. The first offer made to them is the Bible, as a book which can raise them, body and soul—it is placed within reach of their purchase, by gathering up the money by weekly instalments—and the agent by which the work is done, is a religious woman, of their own class, and resident in their midst. But the work only commences here. Presently, Marian tries, under the direction of her lady superintendent, to make the entrance of the Bible into the dens of the wretched precursory to some real improvement of their homes. Saucepans are bought and lent out with printed receipts for "soup that could be made for sixpence," good enough to wean many an one from gin-taking—and the women are taught how to make soup for themselves. Then, again, the poor people are encouraged to subscribe for the purchase of materials for better clothing, and are gathered together in a decent room to make their own garments. New clothes beget a desire for clean homes—and the scrubbing-brush follows in the wake of thimbles, needles, and scissors. Step by step, but always beginning with the Bible, this lowest class are helped to help themselves—to save their odd pence, use their odd scraps of time, and employ their own faculties, in lifting themselves out of squalor and filth, and regaining something like self-appreciation and respect. But Marian puts it in so much better language than we can that we must borrow one of her simple statements:—"I have been thinking that if I might provide scissors, bodkins, thimbles, and cotton (for not one woman that came to me had either), as well as material—shirting, calico, print for girls' frocks and pinafores, and jean for

boys' blouses—I might cut out and fix garments just such as the people say they should want, and when I had fixed them, they would make them. So the women would be taught to work while they were getting clothed, and, at the same time, led to save their money from the gin-shop; and then from decent clothing would follow the possibility of their going to places of worship, and their children to schools; while again this better dress would make them feel that they must have a clean room to sit down in. *All this good might come out of the Bible visits.*" To a very gratifying, and, we may add, a very remarkable extent, Marian's plan has produced the anticipated results.

The experiment is now being tried, and with the same amount of encouragement, in no less than twenty-eight of the worst districts in London. Within little more than twelve months, taking an average from all the districts under visitation, between 5,000 and 6,000 copies of the Sacred Scriptures have been purchased by residents in localities supposed to be beyond the pale of Christian effort—and in many instances, "the domestic mission," the object of which is, both by instruction and, where requisite, by visible illustration, to help the lowest of the poor to help themselves, follows hard upon the Bible visit. But those of our readers who desire to know more about this agency, will get the volume the title of which we have prefixed to these remarks.

The plan comes as near to our conception of what should be done, and can be done, in all our large cities and towns, for this lowest class, as anything that can be thought of. It combines every pre-requisite of probable success. It begins with religion—it adapts its agency to the appreciation of those who are to profit by it—it aims to put the right person in the right place—it includes the co-operation of rich and poor—it is inexpensive as far as mere money is concerned—it conduces to self-respect and independence—it needs very slight machinery—it may be put in action to almost any extent—and it has been proved to be eminently successful. The principal care should be not to overload it with wealth or patronage, and, as far as possible, to preserve it free from sectarian aims. And then, if our Churches do their duty, as we believe they really wish to do if they only know how, in the course of ten years, such a stream of purification will have been turned through the "dens" of our lowest poor as will convert them into abodes of decent, smiling, hardworking, contented, and God-fearing families.

THE CLERICAL EVIDENCE BEFORE THE CHURCH-RATE COMMITTEE.

In giving evidence before this committee the Hon. and Rev. G. Yorke stated that the voluntary rate in Edgbaston, the "west-end" of Birmingham, had been "a failure." The vicar and churchwardens of Edgbaston have written to the papers to deny the accuracy of his statement. It has been the reverse of a failure, and the church is in excellent repair.

In our last, we reported how effectually the Dissenters of Nuneaton had dealt with the assertion of the Rev. R. C. Savage that in that town, and in Tamworth, it was his experience in his own parish, that Dissenters rather prefer the visits of clergymen in sickness to those of their own ministers. When these statements came before the Tamworth Dissenters, searching inquiries were made among the Wesleyan Methodists, Baptists, Independents, and Wesleyan Reformers of this town. The representatives and friends of these denominations being assembled together, came to the conclusion that Mr. Savage's statement before the "Lords' Committee on Church-rates," so far as it relates to the Tamworth Dissenters, is so thoroughly incorrect, that they had not been able to find a single case wherein his or his curates' visits to Dissenters in sickness, had been received in preference to those of Dissenting ministers, and, with much regret, they protested against that statement as utterly destitute of truth. In a published handbill, they say:—

Now if Dissenters did, as Mr. S. says, "constantly send for me, or my curates to attend them," surely there would be no paucity of cases. We do not deny

* *The Missing Link*; or, Bible Women in the Homes of the London Poor. By L. N. B. London: James Nisbet and Co., Berners-street. 1859.

that the clergy call on Dissenters—for it is said that they call on them oftener than they do on their own people—but we do deny that the Dissenters send for the clergy in sickness, or that their visits are received by them in "preference to those of Dissenting ministers," notwithstanding the numerous charities the clergy have at their disposal. We know persons, who frequent neither church nor chapel, have sent for the clergy in sickness for the sake of getting wine, &c.

There is a Wesleyan local preacher still residing in Tamworth, who, during Mr. S.'s incumbency, visited more persons in sickness than Mr. S. and his carates together; and moreover he visited persons Mr. S. refused to visit on account of the unpleasant effluvia of the sick chamber.

CHURCH-RATE RECORD.

CHURCH-RATES PROTECTION ASSOCIATION.—An association for the protection of the principle of Church-rates, to be called "The Bristol Church-rate Protection Association," has been formed for Bristol and neighbourhood, and it already numbers on its list many of the leading Churchmen and clergy, without any party distinction.

SEIZURE FOR CHURCH-RATES AT BROSELEY.—On Wednesday last a distress warrant was executed upon the property of Mr. James Mason, shoemaker, for the non-payment of a church-rate. The warrant was entrusted to the care of the police constable, who took away from Mr. Mason's shop four pairs of shoes. Another distress warrant was placed in the same hands against the property of Mrs. Emma Oakes, of the "Neapolitan," a widow. Two cheeses were weighed by the executors of the law. The widow resolutely refused to compound for her goods. The policeman, however, sought and obtained an interview with the widow's eldest daughter, who was induced to pay the money out of her own pocket, and thus save the scandal of a sale of the widow's property.—*Birmingham Post.*

LANIVET CHURCH-RATE MEETING.—No rate has been made in this parish since the year 1856, when a rate was carried at a poll by a large majority, and those rate-payers who voted for it were entertained with a sumptuous supper. On the 16th of October, 1859, a notice was posted for a vestry to be held at the school-house, for the purpose of making a Church-rate for liquidating the liabilities incurred by the churchwardens from the year 1856, including three years. At the vestry, when the accounts were examined, the churchwardens' expenses at the visitation court were objected to, and the amendment carried unanimously; also the clerk and sexton's salaries. The visitation court fees were discussed, it being known that fourpence only was the amount of legal fee, but as the churchwardens had paid 12s. 10d. for each visitation, the meeting thought it requisite that they should be repaid; and the tradesmen's bills for repairing the church were also allowed. One of the churchwardens proposed that a rate of a halfpenny in the pound be made, which the other churchwarden seconded. An amendment was then moved that no rate be granted, and that the money required be raised by voluntary contributions. This was carried unanimously (except that one churchwarden held up his hand for a rate). It may be added that the bread and wine for the sacraments are provided by the rector, the Rev. W. P. Flinbank.—*West Briton Advertiser.*

CHURCH-RATES AT KIMBOLTON.—A vestry-meeting was held on Friday (Nov. 4) in the parish church of this town, for the purpose of making a rate. It had been whispered that a shilling rate was to be asked for, and the vestry were, therefore, agreeably surprised to hear the warden ask modestly for the usual twopenny. No one doubts, however, that this moderation was the result of an evident determination on the part of the rate-payers to oppose so exorbitant a demand. But even this moderation did not secure unanimity. The Rev. W. D. Elliston asked what were the items of the estimate on which this rate was to be granted, when the vicar immediately challenged his right to be present at the vestry at all, inasmuch as he had only just become a householder in the parish, and had paid no rates. Mr. Elliston insisted on his right, which was at length admitted; and the estimate, which was of the usual doubtful character, was then produced. Mr. Elliston then moved as an amendment, "That no rate be granted, but that the churchwardens be authorised to raise the money by voluntary subscriptions," urging the adoption thereof in a short speech. Mr. John Wright seconded the amendment, but the vicar refused to put it, on the ground that it was not competent to the vestry to adopt the voluntary principle; all they could do was either to receive, reduce, or reject the rate. Mr. Elliston, although urged to withdraw his amendment, refused; and objected to any further proceedings till it had been put to the meeting. This the vicar declined doing, and declared, as no other objection was offered, that the rate was duly carried, though it was never put to the vote at all. The rate, like most others, is of course wretchedly bad in point of law.

CAUGHT IN THEIR OWN NET.

(From the *Liberator*.)

When ministers of religion prefer the law to the Gospel, and, "haling men and women to prison," choose to live on the proceeds of a tax, rather than on the offerings of their flocks, they cannot expect a grain of sympathy if "the law" proves to be "a bruised reed, on which if a man lean it will go into his hand and pierce it."

That is just now the predicament of the Edinburgh State-clergy, who, after putting on the screw in all directions to get in the arrears of the Annuity-tax, find themselves stopped by a legal difficulty,

which may prove fatal to the further prosecution of their unrighteous claims. Hitherto, defaulters have seemed to have no other alternative than submission to either imprisonment or distraint; but now there has been started the fatal objection, that the clerical agent, who has for weeks past been harrying the citizens, has done so without due authority, and so has been guilty of a series of illegal acts! Here are the facts, as described by a writer possessing local knowledge:—

"The statutes imposing the Annuity-tax," says the *Edinburgh News*, "of dates 1634, 1649, and 1641, contain clauses expressly regulating the mode of assessing and the mode of collecting the rate. Each of these imposes certain obligations upon the Lord Provost, magistrates, and Town Council with respect to the collection and the recovery of arrears. The latter statute, indeed, contains a permissive clause, by which they may appoint 'one or more collectors,' but these were to be under the exclusive direction and control of the magistrates and Council; and the prosecution of defaulters was to be exclusively conducted by them practically from 1661 till 1767, a period of more than one hundred years. The whole management of the impost was undertaken by the Council. The City Chamberlain kept the accounts, and by his employers gathered in the money. The Treasurer's Committee personally superintended all the details, and the fiscal or legal agents for the city conducted, under their revision, all the prosecutions."

This continued until 1838, when the clergy, wishing to get the collection of the tax into their own hands, requested the Council to appoint a collector, who should account for the collection directly to themselves, and be under their own control. Knowing how hateful the exaction was to the inhabitants, and that it was an occasion of continual warfare among themselves, the Council jumped at the proposal, and so—

In this way were the powers and duties, which had been imposed by no less than eight statutes on the Council, and confirmed by a usage of more than two hundred years, practically and really transferred to the ministers, who have had no powers or duties conferred upon them by these statutes at all. The connexion between the parties was arranged to be by a collector, appointed by the Council, and receiving his power to "sue for and recover all arrears," and it was thought that the fiction of his being their servant would hide the illegal transfer of authority from the Council to the ministers.

The present collector was appointed in 1845, in which year the clergy threatened legal proceedings against the Council for withholding from them the power of arresting the funds of defaulters! It further appears, that by an Act passed in 1856, all the powers previously exercised by the Town Council ceased, and were transferred to successors, who did not re-appoint the existing collector. Hence there is a double ground of defence:—first, that the present collector has not received authority from the existing Town Council; and, next, that they are debarred from appointing him afresh, inasmuch as they cannot delegate their powers.

If the first of these pleas should be sustained, the position of the collector and his clerical employers will be an unenviable one, for all the victimised parties will, we assume, be entitled to recover damages. The second plea, if sound, points out another rock ahead; for, even if the Town Council can be induced to resume the hateful office of exacting the impost, the collection will be subject to popular control, and it will be found quite impracticable to renew the outrages which have been committed in Edinburgh within the last few weeks. Even if the defendant should fail to make good his case, in either respect, the prospects of the reverend tax-gatherers are scarcely more cheering; because it will be easy to protract litigation; during the continuance of which, says the *News*, "the citizens would enjoy the inestimable advantage of a cessation from the virulent attacks of their most inveterate enemies, the Established Clergy of Edinburgh," and Parliament would be driven to pass a measure terminating the existing system.

As in the case of ministers' money in Ireland, and Church-rates in England, so it may turn out here, that "the law" is a two-edged weapon, more hurtful to the oppressors than the oppressed; but, in any case, the Annuity-tax abolitionists now occupy a vantage ground, from which, with due courage and prudence, they may advance on their baffled foes with irresistible force.

THE DISSENSIONS IN ST. GEORGE'S-IN-THE-EAST.

At the consecration on Friday last, by the Bishop of London, of the Church of St. Matthew, Pell-street, in the parish of St. George's-in-the-East, his lordship took advantage of the presence of the rector and churchwardens of St. George's to endeavour to bring about some arrangement as to the hour of the afternoon lecturer's service which might be satisfactory to both parties, and might thus tend to the restoration of peace in the parish. After hearing the statements, made with great temper and forbearance on both sides, and on a distinct engagement at the time given by both parties to be bound by his judgment, the bishop decided that the rector's afternoon service should precede that of the lecturer, and that the service of the latter should commence at half-past three o'clock. His lordship also decided that the unusual vestments which had caused so much dissatisfaction to the parishioners should be discontinued.

The church was, in consequence of these arrangements, re-opened on Sunday, the Rev. B. King, M.A., the rector, taking the morning services. At eleven o'clock the rector, accompanied by ten or twelve choristers, walked in procession from the west to the

east end of the church, and all of them having taken the choristers' seats, Mr. King commenced the service, which was choral throughout. He was habited simply in his surplice with his hood representing his degree of Master of Arts in the University of Oxford. As soon as he commenced the service there was a hiss, but this soon subsided, and there was no further interruption until the rev. gentleman commenced his sermon. Preparatory to this Mr. King turned his back to the congregation, and, bowing to the altar, said, "In the name of the Father, the Son, and the Holy Ghost," instead of the ordinary prayers. This was followed by hisses, stamping of feet, and the slamming of pew doors. Mr. King, unmoved by this display of feeling, proceeded to the delivery of his sermon, selecting for his text the 20th chapter of Leviticus, 34th and 35th verses:—"Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest and enjoy her Sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths when ye dwelt upon it." He remarked that he fully agreed with the statement which was made by the Bishop of London in his consecration sermon on Friday last, that to desecrate a church was like desecrating a father or a mother's grave. To desecrate a church was a sin above and beyond all others. It was opposed to the deepest and strongest feelings of the natural life. In this respect he could not add anything to what had been so truly and properly expressed by the bishop of the diocese. It was the sin of sacrilege,—a sin arising out of the exhibition of an unholy temper. He wished to take that opportunity of saying that it was at his own special request, having been put in trust for the sanctity of that place, that the Bishop closed the church. For the last six weeks the voice of prayer and praise had been silent there; the Word of God had not been preached there; the high and most blessed sacrament of the Eucharist had not been administered, and no intercession had been made for immortal souls. In this respect the work of God had been hindered through the evil passions of men. He did not know that the fearful scenes which had been enacted there were capable of any exaggeration. He could only compare them to those sad events in the history of the Church which occurred at the great rebellion. The pretence then was much the same as now. What was clamoured against then was singing and music in the service of God, and the service of God in vestments which were appropriated to their peculiar offices. However long he might be permitted to continue the rector of that parish, he should never enter the walls of that church without a feeling of shame on account of the gross outrages which had been committed there. These services henceforward would be conducted without those Eucharistic vestments which were familiar to them. He could never again put on those beautiful robes, and henceforth, therefore, they must worship God in that holy sacrifice in the garb of humiliation. He then announced that, for the future, the Holy Communion would not be administered on Sundays in the church; but that the administration would take place on Tuesday and Thursday mornings at eight o'clock.

The Bishop of London's decision was that the afternoon lecturer's service should take place at half-past three, and that the rector's afternoon service should precede it. Accordingly, Mr. King fixed his service for a quarter before three, at which time the church was overflowing. When the rev. gentleman appeared with his choristers in the church, a loud determined shout of disapproval burst forth. Unmoved, however, by this violent demonstration, the rev. gentleman knelt before the altar and went through the Litany service. He was hissed, hooted, and yelled at during the whole of the service, and at its close made his way with difficulty to the vestry, from which in a few minutes afterwards the Rev. Hugh Allen came, habited in a surplice, without either hood or stole, and performed the second service.

The seven o'clock service was suspended by desire of the rector, and contrary to the wishes of the churchwardens. At half-past six the bells were rung and the church was lighted up. At this time there were between 300 and 400 people outside the gates waiting for admission. The beadle came in front and announced that there would be no service—a statement which was received with a loud cry of disapprobation. Several of the parishioners hastened to inform Mr. Thompson, the senior churchwarden, of the circumstance; and that gentleman, having called Mr. Howell, the vestry-clerk, to his aid, waited upon the rector to ascertain his reasons for this extraordinary course. The rector stated to them that, from his experience of the morning, he did not consider that it would be safe to open the church for the evening service; upon which Mr. Thompson repaired to the steps at the side of the church and addressed the assemblage, remarking that the rector had thought fit to say that he would not conduct the service that evening, and that he (the churchwarden) not having any clergyman at hand who would be willing to undertake the service, he must request those who had assembled quietly to disperse. This recommendation was at once acted upon, and no disturbance of any kind took place.

DEPUTATION TO LORD JOHN RUSSELL ON THE MORTARA CASE.

On Monday afternoon an important deputation waited on Lord John Russell at the Foreign-office to present him the "protest on the Mortara case," which has already appeared in our columns. The deputation was headed by Sir Culling Eardley,

Bart., chairman of the Evangelical Alliance, and among those present we observed the City Chamberlain, the Rev. W. Goode, General Alexander, Dr. A. Crawford, and representatives of the Protestant Association, the Evangelical Alliance, and other leading societies, &c., &c.

Sir CULLING EARDLEY addressed the noble lord, in the absence of the Lord Mayor and the chairman of the committee. He requested on behalf of the deputation that his lordship would bring the protest before the notice of her Majesty's Government. "They also beg to express a hope that, in the event of her Majesty's taking a part in the settlement of the Italian question at a Congress or otherwise, her Majesty will cause the Papal treatment of the Jews in the Mortara case, and in others also, to be brought before the consideration of the Governments of Europe." After strongly denouncing the infamy of the transaction, he proceeded to show in what way the result would be effected by a liberal settlement of the affairs of Italy.

Lord JOHN RUSSELL, in reply to the deputation, fully acknowledged that the abduction and retention of the child Mortara was a gross violation of parental rights; and he held distinctly that the excuse put forward to the effect that the parents had brought this upon themselves by illegally employing a Christian nurse, was only an aggravation of the original offence. If, for example, it were illegal in this country to employ servants of another persuasion than that of the employer, the Roman Catholics would be the first to cry out against it as oppressive. Although England and France might be of one accord on the matter, it was not clear that it involved such a violation of admitted rights as would make it a question for the European powers generally to deal with. The retention of the child, and the grounds on which it rested, was so much a part of the Papal system, that it would be no use whatever to appeal directly to the Pope or the Roman Government. On the whole, he could only thank the deputation for their statement, and engage that it should be fully laid before his colleagues for consideration.

Sir Culling Eardley having mentioned that Lord Stratford de Redcliffe, the Archbishop of Canterbury, and other distinguished persons who sympathise with the movement were prevented from being present, the deputation withdrew.

THE IRISH PRIESTS AND THE POPE.

On Thursday a meeting of the Roman Catholic clergy of the archdiocese of Dublin was held in the Cathedral in Marlborough-street, under the suitable presidency of Archbishop Cullen, for the purpose of adopting an address to his Holiness the Pope, "expressive of their sympathy at the persecutions he is at present subjected to."

Dr. CULLEN made a long and violent speech, from which we select the following specimen:—

The agents of the Bible Societies, as we are informed by the *Times* of last Monday, have spread like locusts over a great part of Italy, and are making every exertion to undermine the attachment of the people to the Catholic religion; while the Evangelical Alliance and the evangelical Lord Shaftesbury, forgetting the maxims of the Gospel, under whose names they disguise their undertakings, encourage committees to collect money for the purpose of arming outlaws, and rebels, and banditti of the worst description, against a peace-loving and humane Sovereign, who has never given to England, or to any of her subjects, the slightest ground of complaint, but, on the contrary, has always acted towards them a kind and friendly part. Encouraged by diplomatists and statesmen, supplied with money by Evangelical Committees, and poisoned with a fell hatred of Catholicity by agents of Bible Societies, we are not to be surprised that the enemies of the Pope should have undertaken their work of destruction with great energy and have occasioned great evils in a short time. We cannot read, without horror and indignation, the misdeeds of the men who are favoured and protected by Biblicals and Evangelicals. Those misdeeds are described in a late Allocution by the Pope himself. "The leaders of the faction," says he, "do not cease to use all their cunning in corrupting the morals of the people, especially by books and newspapers published at Bologna and elsewhere, in which every license is encouraged, the Vicar of Christ here on earth is lashed with insults, the practices of religion and piety are mocked, and the prayers used to the Immaculate and Most Holy Virgin Mary, Mother of God, and to implore her most powerful patronage, are held up to scorn. Moreover, in the theatres public decency, modesty, and virtue are attacked; and persons consecrated to God are exposed to the common contempt and derision of all." It is known, also, that every honest man is at the mercy of the assassin's dagger, that many distinguished personages have been murdered or insulted merely because they were attached to the Pope—that religious communities have been dispersed, and that the pretended friends of liberty have polluted the sacred name by their crimes, and especially by desecrating the house of God and stabling their horses in public churches.

The following resolutions were adopted by the meeting:—

Resolved.—That this meeting views with grief and abhorrence the violent and sacrilegious invasion of the territories of the Church which is now being perpetrated, together with the efforts unceasingly made to undermine the legitimate authority of the Sovereign Pontiffs; and that we repudiate as false and calumnious the charges so unparingly uttered by the enemies of the Holy See, and industriously propagated by the anti-Catholic press, against the paternal government of the Supreme Pontiffs.

Resolved.—That the temporal government of the Holy See, most venerable for its antiquity, most legitimate in its origin, and most providentially secured and preserved for so many ages for the benefit of religion, is justly deemed necessary for the freedom of the Church and the independence of the Sovereign Pontiff in its government. An attack, therefore, upon the temporal dominions of the Church is, not so much a violation, however unjust, of the supreme rights of a most august and venerable temporal ruler, as a sacrilegious invasion

of the Church and an injury inflicted on the whole Catholic body throughout the world.

Resolved.—That an humble address of condolence and sympathy with our Holy Father the Pope under his present severe trials, be prepared in the name of this meeting, and that his Grace the Archbishop be respectfully requested to forward this expression of our sentiments for presentation to his Holiness.

Resolved.—That we call upon the Catholic laity of all classes, and especially on our Catholic representatives in Parliament, on gentlemen of station and property, on the members of the Catholic and Liberal press, and all who possess political, social, or literary influence, to unite with us in defence of the unjustly assailed character and prerogatives of their supreme Pastor, and in support of the sacred and inalienable rights of the Church.

The Paris correspondent of the *Dublin Freeman's Journal* writes on the 2nd inst:—"I am now able to assure you in the most positive manner that it is, and has been throughout, the firm and unalterable determination of the Emperor to maintain the temporal power of the Pope in its full integrity, and that he is resolved to have the Legations restored. I intimated this to you before as my conviction. I am now certain of it, having received my information from the most authentic and reliable sources. You may state this with the utmost confidence as the fixed and unalterable determination of the Emperor. No congress, no folly, no event, or combination of events, will turn him from his fixed resolve."

DR. BEGG ON THE EDUCATION DIFFICULTY.

At the half-yearly meeting of the Free Synod of Lothian and Tweeddale last week, the Rev. Dr. Begg moved that the Synod overture the Assembly to use its utmost efforts to secure the opening up of the parish schools of Scotland to all properly qualified teachers, and the introduction of a sound and universal system of national education, as the most effectual solution of all our educational problems. In supporting it, he said it seemed to him that the Free Church had been remiss in reference to this important object. There were great obstacles in the way of accomplishing it, however important it might be; but they could not expect that these obstacles would be overcome unless they applied themselves vigorously to the accomplishment of the object. Once and again the matter had been brought before the House of Commons, and it was pretty evident that there was a strong feeling there in favour of opening up parish schools; but the matter had been strangled in the House of Lords; and he believed it had been strangled there simply because there had obviously been little real earnestness and zeal in the prosecution of the object in Scotland itself; and recent events seemed to him to prove clearly that there was an anticipation yet that the present exclusive state of matters would be allowed to continue; and unless the Free Church and the other Churches which had an interest in this matter bestirred themselves and made a determined effort, there was reason to believe that the time for making the effort might pass away, and that the present state of things might stand indefinitely. The system of Privy Council grants seemed to be tending towards very extraordinary results, particularly in Ireland. There was no reason, in the nature of the case, why the people of Ireland should not equally get a system of Privy Council grants precisely in the same way as they get it in Great Britain. They did not object to the Romanists of Great Britain getting these grants—although he had long most strenuously objected to it; but the Romanists of Ireland might say—"Many of you have taken advantage of the present Council grants; you did not object to the Romish grants in Great Britain; give us the same in proportion to our numbers in Ireland, and we shall be satisfied." And they, in point of fact, made that demand; and the practical effect of carrying it out would be that three-fourths of the people of Ireland would be handed over to the Romanists, and all the schools, and two of the colleges. That was the demand of the Romanists in Ireland; and, so far as they urged it, it was only a logical following out of the system which had prevailed so long in Great Britain. He did not mean to say that our participating in these grants had not been quite defensible, because, though the Government did wrong, he did not think that that was any reason why they should not be allowed to do that which was right; but what he meant was, that in the progress of events they were reaching a crisis in the present system which might land in results from which they would all shrink; and it seemed that the only way in which they could extricate the educational problem, and solve it thoroughly, was in Scotland, where they had the most favourable opportunity, viz., by opening up the parish schools, and making a universal national system of education in the country; and instead of making the Irish system worse, let it be made better, and let England also be educated upon some corresponding plan. The overture was seconded by Mr. Davidson, and unanimously adopted.

THE ROMAN CATHOLIC LAITY AT ISSUE WITH THE CLERGY.

(From the *Belfast Banner*.)

There can no longer be any doubt that the Roman Catholic prelates of Ireland have been deserted by the great body of the laity in their fierce crusade against mixed education. We have already adverted to the independent position assumed by Mr. Corballis, the Roman Catholic chairman of the County-court of Kilkenny, in opposition to the decrees of the Hierarchy, and we quoted in our last an important statement from a Dublin contemporary, to the effect that Roman Catholics in various parts of the country had expressed their disapproval of the pastoral policy. But we have a still more important

development of laic recreancy in the reported proceedings of the Cork Town Council, held on Wednesday last, which demonstrates that Ireland is hardly yet prepared for the domination of an Ultramontane priesthood.

It appears that, on the occasion to which we refer, the excellent Mayor of Cork, John Arnott, Esq., M.P., submitted to the Council a communication received from the President and Council of the Cork Queen's College, inviting the attendance of the mayor, aldermen, and councillors of the Corporation, at the distribution of prizes by his Excellency the Lord Lieutenant, at the College, on the 14th of November. This note of invitation led to a very animated discussion which ranged the Council into two parties, representing respectively the national and the hierarchical views of Irish education. A gentleman named M'Carthy opened the fire by protesting that the mayor should not attend in his official capacity, for the majority of the Corkonians were opposed to the Queen's College. This statement was indignantly contradicted by the meeting, and by none with a greater display of temper than by that "olio of oddities," Mr. Sheehan, who said, "I am a Roman Catholic as well as you are, and it is a fact that many of our Roman Catholic clergymen are in favour of the College, although the bishops are against them." Two Roman Catholic members then proposed that the mayor should accept the invitation of Sir Robert Kane, to which proposition Mr. M'Carthy offered an amendment, that the mayor and members of council should attend in their private and not their official capacity. Three gentlemen, named Dwyer, Hegarty, and Carroll, supported the amendment, on the ground that "they would not countenance intermixed or intermingled education in any shape or form." After two respectable Roman Catholics had expressed their concurrence in the original motion, Mr. John F. Maguire—a gentleman well known to the newspaper world as the editor of the *Cork Examiner*, in political circles, as a Roman Catholic Derbyite, and to religious society at large, as the author of a shameless volume, lauding the Italian Pontiff and his priestly rule far beyond the limits even of Cullen's splendid and courageous mendacity—rose up, expressed his regret that the subject should have led at all to discussion, and proceeded to remark as follows:—"Like his friend, Mr. M'Carthy, he would not open up the merits of this question one way or the other; they all knew as a fact that many Roman Catholics bowed and submitted implicitly to the declared opinion of their bishops and clergy. (Hear, hear, and Oh, oh.) He professed himself to be one of those who bowed to the opinion of the hierarchy. (Oh, oh.) Under these circumstances, he would not accept an invitation given under such peculiar circumstances as those institutions stood at the present moment." There is, certainly, no faltering in the allegiance of this gentleman, for, like every other Roman Catholic *littérateur* at the press, with hardly an exception, he has abdicated every principle of manly independence, and become the supple and slavish tool of Dr. Cullen and the bishops. After some further discussion the amendment was put to the meeting, and lost by 30 to 15—showing that two-thirds of the Cork Town Council are opposed to the policy of the Roman Catholic Hierarchy!

ECCLESIASTICAL ENDOWMENTS IN THE COLONIES.

The following is an extract from a remarkable lecture recently delivered by Dean Douglas, of Cape Town:—

If we look to this country we see—not, indeed, a national Church, but a national recognition of Christianity, by the endowment of certain Christian bodies, of which none is the Established Church. Is our present position tenable? Is it so tenable as to become the ground from which movements in advance can be made? Can we maintain the present system of State endowments? Can we not only maintain, but enlarge it? I think not. The whole current of the world in every free country is against us. The whole tide of affairs is setting in a contrary direction. And not an argument is left. Religious division, not here only, but everywhere, has cut the ground from under us.

But here, in this new society, born but yesterday, where there cannot be a national religion, and where the difficulties which beset endowments can only be fairly settled by a general scramble among the many bodies which bear the name of Christ, there is no principle to defend. Between giving to one religion and giving to none, there is no halting-place. The Government which cannot take its stand upon the first, can rest nowhere till it comes to the second. Endow one body, if that be possible, and say if you can, This is our Church. Determine, this is truth and this only—this we believe, and this we will maintain—this and this alone; or else settle how much of truth a Christian may set aside while yet he can continue a Christian still, and make your House of Parliament, which has abjured religion, the arena of perpetual conflict between religious gladiators, who must for ever wage an undetermined strife. Parliament keeps the nation's purse. If the Church and the nation are one, Parliament may keep the Church's purse also. If they are not one, the Church's purse must have another keeper. It would seem, I think, but common sense to say that if religion itself is beyond the province of Parliament, paying for religion is beyond its province too. For myself, I accept the conclusion to which facts and argument together lead us, and I avow it is my own conviction, that sooner or later we must do without State endowments, and trust to the free-will offerings of the people for the entire maintenance of the Church.

I assume that, sooner or later, we must be thrown upon our own resources. A grain of common sense must show us that a new system of public aid is impossible.

that the clergy call on Dissenters—for it is said that they call on them oftener than they do on their own people—but we do deny that the Dissenters send for the clergy in sickness, or that their visits are received by them in "preference to those of Dissenting ministers," notwithstanding the numerous charities the clergy have at their disposal. We know persons, who frequent neither church nor chapel, have sent for the clergy in sickness for the sake of getting wine, &c.

There is a Wesleyan local preacher still residing in Tamworth, who, during Mr. S.'s incumbency, visited more persons in sickness than Mr. S. and his curates together; and moreover he visited persons Mr. S. refused to visit on account of the unpleasant effluvia of the sick chamber.

CHURCH-RATE RECORD.

CHURCH-RATES PROTECTION ASSOCIATION.—An association for the protection of the principle of Church-rates, to be called "The Bristol Church-rate Protection Association," has been formed for Bristol and neighbourhood, and it already numbers on its list many of the leading Churchmen and clergy, without any party distinction.

SEIZURE FOR CHURCH-RATES AT BROSELEY.—On Wednesday last a distress warrant was executed upon the property of Mr. James Mason, shoemaker, for the non-payment of a church-rate. The warrant was entrusted to the care of the police constable, who took away from Mr. Mason's shop four pairs of shoes.—Another distress warrant was placed in the same hands against the property of Mrs. Emma Oakes, of the "Neapolitan," a widow. Two cheeses were weighed by the executors of the law. The widow resolutely refused to compound for her goods. The policeman, however, sought and obtained an interview with the widow's eldest daughter, who was induced to pay the money out of her own pocket, and thus save the scandal of a sale of the widow's property.—*Birmingham Post.*

LANIVET CHURCH-RATE MEETING.—No rate has been made in this parish since the year 1856, when a rate was carried at a poll by a large majority, and those rate-payers who voted for it were entertained with a sumptuous supper. On the 16th of October, 1859, a notice was posted for a vestry to be held at the school-house, for the purpose of making a Church-rate for liquidating the liabilities incurred by the churchwardens from the year 1856, including three years. At the vestry, when the accounts were examined, the churchwardens' expenses at the visitation court were objected to, and the amendment carried unanimously; also the clerk and sexton's salaries. The visitation court fees were discussed, it being known that fourpence only was the amount of legal fee, but as the churchwardens had paid 12s. 10d. for each visitation, the meeting thought it requisite that they should be repaid; and the tradesmen's bills for repairing the church were also allowed. One of the churchwardens proposed that a rate of a halfpenny in the pound be made, which the other churchwarden seconded. An amendment was then moved that no rate be granted, and that the money required be raised by voluntary contributions. This was carried unanimously (except that one churchwarden held up his hand for a rate). It may be added that the bread and wine for the sacraments are provided by the rector, the Rev. W. P. Flamank.—*West Briton Advertiser.*

CHURCH-RATES AT KIMBOLTON.—A vestry-meeting was held on Friday (Nov. 4) in the parish church of this town, for the purpose of making a rate. It had been whispered that a shilling rate was to be asked for, and the vestry were, therefore, agreeably surprised to hear the warden ask modestly for the usual twopenny. No one doubts, however, that this moderation was the result of an evident determination on the part of the rate-payers to oppose so exorbitant a demand. But even this moderation did not secure unanimity. The Rev. W. D. Elliston asked what were the items of the estimate on which this rate was to be granted, when the vicar immediately challenged his right to be present at the vestry at all, inasmuch as he had only just become a householder in the parish, and had paid no rates. Mr. Elliston insisted on his right, which was at length admitted; and the estimate, which was of the usual doubtful character, was then produced. Mr. Elliston then moved as an amendment, "That no rate be granted, but that the churchwardens be authorised to raise the money by voluntary subscriptions," urging the adoption thereof in a short speech. Mr. John Wright seconded the amendment, but the vicar refused to put it, on the ground that it was not competent to the vestry to adopt the voluntary principle; all they could do was either to receive, reduce, or reject the rate. Mr. Elliston, although urged to withdraw his amendment, refused; and objected to any further proceedings till it had been put to the meeting. This the vicar declined doing, and declared, as no other objection was offered, that the rate was duly carried, though it was never put to the vote at all. The rate, like most others, is of course wretchedly bad in point of law.

CAUGHT IN THEIR OWN NET.

(From the *Liberator*.)

When ministers of religion prefer the law to the Gospel, and, "haling men and women to prison," choose to live on the proceeds of a tax, rather than on the offerings of their flocks, they cannot expect a grain of sympathy if "the law" proves to be "a bruised reed, on which if a man lean it will go into his hand and pierce it."

That is just now the predicament of the Edinburgh State-clergy, who, after putting on the screw in all directions to get in the arrears of the Annuity-tax, find themselves stopped by a legal difficulty,

which may prove fatal to the further prosecution of their unrighteous claims. Hitherto, defaulters have seemed to have no other alternative than submission to either imprisonment or distraint; but now there has been started the fatal objection, that the clerical agent, who has for weeks past been harrying the citizens, has done so without due authority, and so has been guilty of a series of illegal acts! Here are the facts, as described by a writer possessing local knowledge:—

"The statutes imposing the Annuity-tax," says the *Edinburgh News*, "of dates 1634, 1649, and 1641, contain clauses expressly regulating the mode of assessing and the mode of collecting the rate. Each of these imposes certain obligations upon the Lord Provost, magistrates, and Town Council with respect to the collection and the recovery of arrears. The latter statute, indeed, contains a permissive clause, by which they may appoint 'one or more collectors,' but these were to be under the exclusive direction and control of the magistrates and Council; and the prosecution of defaulters was to be exclusively conducted by them practically from 1661 till 1767, a period of more than one hundred years. The whole management of the impost was undertaken by the Council. The City Chamberlain kept the accounts, and by his employers gathered in the money. The Treasurer's Committee personally superintended all the details, and the fiscal or legal agents for the city conducted, under their revision, all the prosecutions."

This continued until 1838, when the clergy, wishing to get the collection of the tax into their own hands, requested the Council to appoint a collector, who should account for the collection directly to themselves, and be under their own control. Knowing how hateful the exaction was to the inhabitants, and that it was an occasion of continual warfare among themselves, the Council jumped at the proposal, and so—

In this way were the powers and duties, which had been imposed by no less than eight statutes on the Council, and confirmed by a usage of more than two hundred years, practically and really transferred to the ministers, who have had no powers or duties conferred upon them by these statutes at all. The connexion between the parties was arranged to be by a collector, appointed by the Council, and receiving his power to "sue for and recover all arrears," and it was thought that the fiction of his being their servant would hide the illegal transfer of authority from the Council to the ministers.

The present collector was appointed in 1845, in which year the clergy threatened legal proceedings against the Council for withholding from them the power of arresting the funds of defaulters! It further appears, that by an Act passed in 1856, all the powers previously exercised by the Town Council ceased, and were transferred to successors, who did not re-appoint the existing collector. Hence there is a double ground of defence:—first, that the present collector has not received authority from the existing Town Council; and, next, that they are debarred from appointing him afresh, inasmuch as they cannot delegate their powers.

If the first of these pleas should be sustained, the position of the collector and his clerical employers will be an unenviable one, for all the victimised parties will, we assume, be entitled to recover damages. The second plea, if sound, points out another rock ahead; for, even if the Town Council can be induced to resume the hateful office of exacting the impost, the collection will be subject to popular control, and it will be found quite impracticable to renew the outrages which have been committed in Edinburgh within the last few weeks. Even if the defendant should fail to make good his case, in either respect, the prospects of the reverend tax-gatherers are scarcely more cheering; because it will be easy to protract litigation; during the continuance of which, says the *News*, "the citizens would enjoy the inestimable advantage of a cessation from the virulent attacks of their most inveterate enemies, the Established Clergy of Edinburgh," and Parliament would be driven to pass a measure terminating the existing system.

As in the case of ministers' money in Ireland, and Church-rates in England, so it may turn out here, that "the law" is a two-edged weapon, more hurtful to the oppressors than the oppressed; but, in any case, the Annuity-tax abolitionists now occupy a vantage ground, from which, with due courage and prudence, they may advance on their baffled foes with irresistible force.

THE DISSENSIONS IN ST. GEORGE'S-IN-THE-EAST.

At the consecration on Friday last, by the Bishop of London, of the Church of St. Matthew, Pell-street, in the parish of St. George's-in-the-East, his lordship took advantage of the presence of the rector and churchwardens of St. George's to endeavour to bring about some arrangement as to the hour of the afternoon lecturer's service which might be satisfactory to both parties, and might thus tend to the restoration of peace in the parish. After hearing the statements, made with great temper and forbearance on both sides, and on a distinct engagement at the time given by both parties to be bound by his judgment, the bishop decided that the rector's afternoon service should precede that of the lecturer, and that the service of the latter should commence at half-past three o'clock. His lordship also decided that the unusual vestments which had caused so much dissatisfaction to the parishioners should be discontinued.

The church was, in consequence of these arrangements, re-opened on Sunday, the Rev. B. King, M.A., the rector, taking the morning services. At eleven o'clock the rector, accompanied by ten or twelve choristers, walked in procession from the west to the

east end of the church, and all of them having taken the choristers' seats, Mr. King commenced the service, which was choral throughout. He was habited simply in his surplice with his hood representing his degree of Master of Arts in the University of Oxford. As soon as he commenced the service there was a hiss, but this soon subsided, and there was no further interruption until the rev. gentleman commenced his sermon. Preparatory to this Mr. King turned his back to the congregation, and, bowing to the altar, said, "In the name of the Father, the Son, and the Holy Ghost," instead of the ordinary prayers. This was followed by hisses, stamping of feet, and the slamming of pew doors. Mr. King, unmoved by this display of feeling, proceeded to the delivery of his sermon, selecting for his text the 26th chapter of Leviticus, 34th and 35th verses:—"Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest and enjoy her Sabbaths. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths when ye dwelt upon it." He remarked that he fully agreed with the statement which was made by the Bishop of London in his consecration sermon on Friday last, that to desecrate a church was like desecrating a father or a mother's grave. To desecrate a church was a sin above and beyond all others. It was opposed to the deepest and strongest feelings of the natural life. In this respect he could not add anything to what had been so truly and properly expressed by the bishop of the diocese. It was the sin of sacrilege,—a sin arising out of the exhibition of an unholy temper. He wished to take that opportunity of saying that it was at his own special request, having been put in trust for the sanctity of that place, that the Bishop closed the church. For the last six weeks the voice of prayer and praise had been silent there; the Word of God had not been preached there; the high and most blessed sacrament of the Eucharist had not been administered, and no intercession had been made for immortal souls. In this respect the work of God had been hindered through the evil passions of men. He did not know that the fearful scenes which had been enacted there were capable of any exaggeration. He could only compare them to those sad events in the history of the Church which occurred at the great rebellion. The pretence then was much the same as now. What was clamoured against then was singing and music in the service of God, and the service of God in vestments which were appropriated to their peculiar offices. However long he might be permitted to continue the rector of that parish, he should never enter the walls of that church without a feeling of shame on account of the gross outrages which had been committed there. These services henceforward would be conducted without those Eucharistic vestments which were familiar to them. He could never again put on those beautiful robes, and henceforth, therefore, they must worship God in that holy sacrifice in the garb of humiliation. He then announced that, for the future, the Holy Communion would not be administered on Sundays in the church; but that the administration would take place on Tuesday and Thursday mornings at eight o'clock.

The Bishop of London's decision was that the afternoon lecturer's service should take place at half-past three, and that the rector's afternoon service should precede it. Accordingly, Mr. King fixed his service for a quarter before three, at which time the church was overflowing. When the rev. gentleman appeared with his choristers in the church, a loud determined shout of disapproval burst forth. Unmoved, however, by this violent demonstration, the rev. gentleman knelt before the altar and went through the Litany service. He was hissed, hooted, and yelled at during the whole of the service, and at its close made his way with difficulty to the vestry, from which in a few minutes afterwards the Rev. Hugh Allen came, habited in a surplice, without either hood or stole, and performed the second service.

The seven o'clock service was suspended by desire of the rector, and contrary to the wishes of the churchwardens. At half-past six the bells were rung and the church was lighted up. At this time there were between 300 and 400 people outside the gates waiting for admission. The beadle came in front and announced that there would be no service—a statement which was received with a loud cry of disapprobation. Several of the parishioners hastened to inform Mr. Thompson, the senior churchwarden, of the circumstance; and that gentleman, having called Mr. Howell, the vestry-clerk, to his aid, waited upon the rector to ascertain his reasons for this extraordinary course. The rector stated to them that, from his experience of the morning, he did not consider that it would be safe to open the church for the evening service; upon which Mr. Thompson repaired to the steps at the side of the church and addressed the assemblage, remarking that the rector had thought fit to say that he would not conduct the service that evening, and that he (the churchwarden) not having any clergyman at hand who would be willing to undertake the service, he must request those who had assembled quietly to disperse. This recommendation was at once acted upon, and no disturbance of any kind took place.

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Bart., chairman of the Evangelical Alliance, and among those present we observed the City Chamberlain, the Rev. W. Goode, General Alexander, Dr. A. Crawford, and representatives of the Protestant Association, the Evangelical Alliance, and other leading societies, &c., &c.

Sir CULLING EARDLEY addressed the noble lord, in the absence of the Lord Mayor and the chairman of the committee. He requested on behalf of the deputation that his lordship would bring the protest before the notice of her Majesty's Government. "They also beg to express a hope that, in the event of her Majesty's taking a part in the settlement of the Italian question at a Congress or otherwise, her Majesty will cause the Papal treatment of the Jews in the Mortara case, and in others also, to be brought before the consideration of the Governments of Europe." After strongly denouncing the infamy of the transaction, he proceeded to show in what way the result would be effected by a liberal settlement of the affairs of Italy.

Lord JOHN RUSSELL, in reply to the deputation, fully acknowledged that the abduction and retention of the child Mortara was a gross violation of parental rights, and he held distinctly that the excuse put forward to the effect that the parents had brought this upon themselves by illegally employing a Christian nurse, was only an aggravation of the original offence. If, for example, it were illegal in this country to employ servants of another persuasion than that of the employer, the Roman Catholics would be the first to cry out against it as oppressive. Although England and France might be of one accord on the matter, it was not clear that it involved such a violation of admitted rights as would make it a question for the European powers generally to deal with. The retention of the child, and the grounds on which it rested, was so much a part of the Papal system, that it would be no use whatever to appeal directly to the Pope or the Roman Government. On the whole, he could only thank the deputation for their statement, and engage that it should be fully laid before his colleagues for consideration.

Sir Culling Eardley having mentioned that Lord Stratford de Redcliffe, the Archbishop of Canterbury, and other distinguished persons who sympathise with the movement were prevented from being present, the deputation withdrew.

THE IRISH PRIESTS AND THE POPE.

On Thursday a meeting of the Roman Catholic clergy of the archdiocese of Dublin was held in the Cathedral in Marlborough-street, under the suitable presidency of Archbishop Cullen, for the purpose of adopting an address to his Holiness the Pope, "expressive of their sympathy at the persecutions he is at present subjected to."

Dr. CULLEN made a long and violent speech, from which we select the following specimen:—

The agents of the Bible Societies, as we are informed by the *Times* of last Monday, have spread like locusts over a great part of Italy, and are making every exertion to undermine the attachment of the people to the Catholic religion; while the Evangelical Alliance and the evangelical Lord Shaftesbury, forgetting the maxims of the Gospel, under whose names they disguise their undertakings, encourage committees to collect money for the purpose of arming outlaws, and rebels, and banditti of the worst description, against a peace-loving and humane Sovereign, who has never given to England, or to any of her subjects, the slightest ground of complaint, but, on the contrary, has always acted towards them a kind and friendly part. Encouraged by diplomatists and statesmen, supplied with money by Evangelical Committees, and poisoned with a fell hatred of Catholicity by agents of Bible Societies, we are not to be surprised that the enemies of the Pope should have undertaken their work of destruction with great energy and have occasioned great evils in a short time. We cannot read, without horror and indignation, the misdeeds of the men who are favoured and protected by Biblicals and Evangelicals. Those misdeeds are described in a late Allocation by the Pope himself. "The leaders of the faction," says he, "do not cease to use all their cunning in corrupting the morals of the people, especially by books and newspapers published at Bologna and elsewhere, in which every license is encouraged, the Vicar of Christ here on earth is lashed with insults, the practices of religion and piety are mocked, and the prayers used to the Immaculate and Most Holy Virgin Mary, Mother of God, and to implore her most powerful patronage, are held up to scorn. Moreover, in the theatres public decency, modesty, and virtue are attacked; and persons consecrated to God are exposed to the common contempt and derision of all." It is known, also, that every honest man is at the mercy of the assassin's dagger, that many distinguished personages have been murdered or insulted merely because they were attached to the Pope—that religious communities have been dispersed, and that the pretended friends of liberty have polluted the sacred name by their crimes, and especially by desecrating the house of God and stabling their horses in public churches.

The following resolutions were adopted by the meeting:—

Resolved,—That this meeting views with grief and abhorrence the violent and sacrilegious invasion of the territories of the Church which is now being perpetrated, together with the efforts unceasingly made to undermine the legitimate authority of the Sovereign Pontiff; and that we repudiate as false and calumnious the charges so unparagonably uttered by the enemies of the Holy See, and industriously propagated by the anti-Catholic press, against the paternal government of the Supreme Pontiff.

Resolved,—That the temporal government of the Holy See, most venerable for its antiquity, most legitimate in its origin, and most providentially secured and preserved for so many ages for the benefit of religion, is justly deemed necessary for the freedom of the Church and the independence of the Sovereign Pontiff in its government. An attack, therefore, upon the temporal dominions of the Church is, not so much a violation, however unjust, of the supreme rights of a most august and venerable temporal ruler, as a sacrilegious invasion

of the Church and an injury inflicted on the whole Catholic body throughout the world.

Resolved,—That an humble address of condolence and sympathy with our Holy Father the Pope under his present severe trials, be prepared in the name of this meeting, and that his Grace the Archbishop be respectfully requested to forward this expression of our sentiments for presentation to his Holiness.

Resolved,—That we call upon the Catholic laity of all classes, and especially on our Catholic representatives in Parliament, on gentlemen of station and property, on the members of the Catholic and Liberal press, and all who possess political, social, or literary influence, to unite with us in defence of the unjustly assailed character and prerogatives of their supreme Pastor, and in support of the sacred and inalienable rights of the Church.

The Paris correspondent of the *Dublin Freeman's Journal* writes on the 2nd inst:—"I am now able to assure you in the most positive manner that it is, and has been throughout, the firm and unalterable determination of the Emperor to maintain the temporal power of the Pope in its full integrity, and that he is resolved to have the Legations restored. I intimated this to you before as my conviction. I am now certain of it, having received my information from the most authentic and reliable sources. You may state this with the utmost confidence as the fixed and unalterable determination of the Emperor. No congress, no folly, no event, or combination of events, will turn him from his fixed resolve."

DR. BEGG ON THE EDUCATION DIFFICULTY.

At the half-yearly meeting of the Free Synod of Lothian and Tweeddale last week, the Rev. Dr. Begg moved that the Synod overture the Assembly to use its utmost efforts to secure the opening up of the parish schools of Scotland to all properly qualified teachers, and the introduction of a sound and universal system of national education, as the most effectual solution of all our educational problems. In supporting it, he said it seemed to him that the Free Church had been remiss in reference to this important object. There were great obstacles in the way of accomplishing it, however important it might be; but they could not expect that these obstacles would be overcome unless they applied themselves vigorously to the accomplishment of the object. Once and again the matter had been brought before the House of Commons, and it was pretty evident that there was a strong feeling there in favour of opening up parish schools; but the matter had been strangled in the House of Lords; and he believed it had been strangled there simply because there had obviously been little real earnestness and zeal in the prosecution of the object in Scotland itself; and recent events seemed to him to prove clearly that there was an anticipation yet that the present exclusive state of matters would be allowed to continue; and unless the Free Church and the other Churches which had an interest in this matter bestirred themselves and made a determined effort, there was reason to believe that the time for making the effort might pass away, and that the present state of things might stand indefinitely. The system of Privy Council grants seemed to be tending towards very extraordinary results, particularly in Ireland. There was no reason, in the nature of the case, why the people of Ireland should not equally get a system of Privy Council grants precisely in the same way as they get it in Great Britain. They did not object to the Romanists of Great Britain getting these grants—although he had long most strenuously objected to it; but the Romanists of Ireland might say—"Many of you have taken advantage of the present Council grants; you did not object to the Romish grants in Great Britain; give us the same in proportion to our numbers in Ireland, and we shall be satisfied." And they, in point of fact, made that demand; and the practical effect of carrying it out would be that three-fourths of the people of Ireland would be handed over to the Romanists, and all the schools, and two of the colleges. That was the demand of the Romanists in Ireland; and, so far as they urged it, it was only a logical following out of the system which had prevailed so long in Great Britain. He did not mean to say that our participating in these grants had not been quite defensible, because, though the Government did wrong, he did not think that that was any reason why they should not be allowed to do that which was right; but what he meant was, that in the progress of events they were reaching a crisis in the present system which might land in results from which they would all shrink; and it seemed that the only way in which they could extricate the educational problem, and solve it thoroughly, was in Scotland, where they had the most favourable opportunity, viz., by opening up the parish schools, and making a universal national system of education in the country; and instead of making the Irish system worse, let it be made better, and let England also be educated upon some corresponding plan. The overture was seconded by Mr. Davidson, and unanimously adopted.

THE ROMAN CATHOLIC LAITY AT ISSUE WITH THE CLERGY.

(From the *Belfast Banner*.)

There can no longer be any doubt that the Roman Catholic prelates of Ireland have been deserted by the great body of the laity in their fierce crusade against mixed education. We have already adverted to the independent position assumed by Mr. Corballis, the Roman Catholic chairman of the County-court of Kilkenny, in opposition to the decrees of the Hierarchy, and we quoted in our last an important statement from a Dublin contemporary, to the effect that Roman Catholics in various parts of the country had expressed their disapproval of the pastoral policy. But we have a still more important

development of laic recreancy in the reported proceedings of the Cork Town Council, held on Wednesday last, which demonstrates that Ireland is hardly yet prepared for the domination of an Ultramontane priesthood.

It appears that, on the occasion to which we refer, the excellent Mayor of Cork, John Arnott, Esq., M.P., submitted to the Council a communication received from the President and Council of the Cork Queen's College, inviting the attendance of the mayor, aldermen, and councillors of the Corporation, at the distribution of prizes by his Excellency the Lord Lieutenant, at the College, on the 14th of November. This note of invitation led to a very animated discussion which ranged the Council into two parties, representing respectively the national and the hierarchical views of Irish education. A gentleman named M'Carthy opened the fire by protesting that the mayor should not attend in his official capacity, for the majority of the Corkonians were opposed to the Queen's Colleges. This statement was indignantly contradicted by the meeting, and by none with a greater display of temper than by that "olio of oddities," Mr. Sheehan, who said, "I am a Roman Catholic as well as you are, and it is a fact that many of our Roman Catholic clergymen are in favour of the Colleges, although the bishops are against them." Two Roman Catholic members then proposed that the mayor should accept the invitation of Sir Robert Kane, to which proposition Mr. M'Carthy offered an amendment, that the mayor and members of council should attend in their private and not their official capacity. Three gentlemen, named Dwyer, Hegarty, and Carroll, supported the amendment, on the ground that "they would not countenance intermixed or intermingled education in any shape or form." After two respectable Roman Catholics had expressed their concurrence in the original motion, Mr. John F. Maguire—a gentleman well known to the newspaper world as the editor of the *Cork Examiner*, in political circles, as a Roman Catholic Derbyite, and to religious society at large, as the author of a shameless volume, lauding the Italian Pontiff and his priestly rule far beyond the limits even of Cullen's splendid and courageous mendacity—rose up, expressed his regret that the subject should have led at all to discussion, and proceeded to remark as follows:—"Like his friend, Mr. M'Carthy, he would not open up the merits of this question one way or the other; they all knew as a fact that many Roman Catholics bowed and submitted implicitly to the declared opinion of their bishops and clergy. (Hear, hear, and Oh, oh.) He professed himself to be one of those who bowed to the opinion of the hierarchy. (Oh, oh.) Under these circumstances, he would not accept an invitation given under such peculiar circumstances as those institutions stood at the present moment." There is, certainly, no faltering in the allegiance of this gentleman, for, like every other Roman Catholic *littérateur* at the press, with hardly an exception, he has abdicated every principle of manly independence, and become the supple and slavish tool of Dr. Cullen and the bishops. After some further discussion the amendment was put to the meeting, and lost by 30 to 15—showing that two-thirds of the Cork Town Council are opposed to the policy of the Roman Catholic Hierarchy!

ECCLIASTICAL ENDOWMENTS IN THE COLONIES.

The following is an extract from a remarkable lecture recently delivered by Dean Douglas, of Cape Town:—

If we look to this country we see—not, indeed, a national Church, but a national recognition of Christianity, by the endowment of certain Christian bodies, of which none is the Established Church. Is our present position tenable? Is it so tenable as to become the ground from which movements in advance can be made? Can we maintain the present system of State endowments? Can we not only maintain, but enlarge it? I think not. The whole current of the world in every free country is against us. The whole tide of affairs is setting in a contrary direction. And not an argument is left. Religious division, not here only, but everywhere, has cut the ground from under us.

But here, in this new society, born but yesterday, where there cannot be a national religion, and where the difficulties which beset endowments can only be fairly settled by a general scramble among the many bodies which bear the name of Christ, there is no principle to defend. Between giving to one religion and giving to none, there is no halting-place. The Government which cannot take its stand upon the first, can rest nowhere till it comes to the second. Endow one body, if that be possible, and say if you can, This is our Church. Determine, this is truth and this only—this we believe, and this we will maintain—this and this alone; or else settle how much of truth a Christian may set aside while yet he can continue a Christian still, and make your House of Parliament, which has abjured religion, the arena of perpetual conflict between religious gladiators, who must for ever wage an undetermined strife. Parliament keeps the nation's purse. If the Church and the nation are one, Parliament may keep the Church's purse also. If they are not one, the Church's purse must have another keeper. It would seem, I think, but common sense to say that if religion itself is beyond the province of Parliament, paying for religion is beyond its province too. For myself, I accept the conclusion to which facts and argument together lead us, and I avow it is my own conviction, that sooner or later we must do without State endowments, and trust to the free-will offerings of the people for the entire maintenance of the Church.

I assume that, sooner or later, we must be thrown upon our own resources. A grain of common sense must show us that a new system of public aid is impossible,

and that the present system, resting as it does on no principle, cannot much longer last.

A correspondent remarks on the question of State-aid at Natal:—"Unfortunately, during the last session of the Legislative Council (Natal), the vote on a sum of money placed on the estimates, for the subsidising of the ministers of the Dutch Reformed Church, was managed so bunglingly by some members on the voluntary side of the question, and the dulness was so keenly turned to their own advantage by the State-church members, that, for the time being, voluntarism has sustained a defeat." In allusion to the meeting the *Natal Mercury* says:—

The late vote cannot be acted upon this year—its character and circumstances forbid the idea that the parties concerned can regard it as stable or guaranteed. It was obtained partly by accident, partly by treachery; and men will have learned their duty better by another session. Meanwhile the matter must not rest; a wholesome agitation, a firm expression of public opinion must take place. For this purpose, we respectfully advise the opponents of ecclesiastical grants, both at Maritzburg and Durban to form themselves into an association for the purpose of diffusing information and eliciting expressions of opinion on the subject. The association might be colonial; while in each of the two chief towns local committees could act separately for their respective districts, and these would be assisted by sub-committees in the more important rural settlements, as Verulam, York, &c.

PROTESTANTISM IN ITALY.

The *Times*' correspondent at Florence speaks of the chances of Protestantism in Italy under the new state of things in that country. He says that he saw at Parma and Bologna, and everywhere throughout Emilia, signal proofs of the activity of the London Biblical Societies. Fine copies of the Italian "Diodati" or Protestant translation of the Old and New Testament, were either sold at very low prices or even freely distributed by their agents.

I hear now that an elegant building is rising in this city, in the Piazza Barbano, or Dall'Indipendenza, which is to be a "temple" consecrated to the worship of the "National Italian" or "Reformed Catholic" Church. A small congregation at variance with the established Roman Catholic communion already exists in Florence, and since last April what may be called "Protestant" service has been performed weekly in the Italian language, with open doors. The world has not forgotten that Tuscany is the land of Carneseochi and the Social, and that even lately noblemen assembled in the houses of Guicciardini to hear the Bible read; and couriers and ladies' maids suffered imprisonment and banishment for the sake of the "true" faith. That, independent of religious conviction, the Italians may at the present moment be inclined to religious innovation, merely from a desire to spite their priests and to baffle the iniquity of those overbearing Catholic Powers who, forsooth, must needs have a Pope, and that Pope a Sovereign Pope, while the Italians must pay for the keeping of him, may seem sufficiently natural. A Reformed National Italian Church established in Piedmont would rid of the Pope as many Italians as obtained the mastery over themselves; and at the present crisis hardly a thinking being out of the 12,000,000 who are panting for annexation to Piedmont, would hesitate in joining a movement intended to put an end at once to the "indissolubly united" powers vested in the Pope. They would abjure the spiritual in order to shake off the temporal. Placed between their country and their church, there is no patriot who would not sooner declare himself an Italian than a Catholic.

The correspondent thinks, however, that there is not much chance of any general conversion. The people care too little for the doctrinal parts of their religion to see any great difference between it and Protestantism; they are utterly dead to all spirit of religious inquiry. The commandments of the Church have been substituted for those of the Decalogue. The uneducated or the otherwise pious Italian thinks a great deal of his attendance at mass on a Sunday, of his fasting on fish and beans on a Friday, and of his extreme unction on his deathbed. The dogma and all its mysteries, are not merely something not to be doubted, but even something never to be inquired into. The *Dottrina Cristiana*, or catechism, is taught to children before confirmation, that is, before the seventh year, after which period religious instruction is at an end. Propound any purely doctrinal thesis to an Italian of the lower classes, and he will either decline the engagement altogether, or, like a Chinese, give in to all your views with the most amiable condescension and coolness, concluding, however, that matters of divinity must be left to divines, and are no business of his. Ask him, however, to sit down with you to a leg of mutton on a fast-day, or to forgo his mass to save hay from the wet, or speak to him of the married priests of the reformed denominations, and then he will bridle up, step back from you, and look down at your boots for the cloven foot. The writer adds as to the priests:—

The Italian parson is often a jolly fellow, thinking it no harm to walk after his setter on a Sunday morning or to join a game of bowls in the Sabbath afternoon. There is hardly a country priest in Italy who is not a smoker, though the habit of walking through the streets of a town with a cigar in their mouths struck me as a novelty when I saw it practised by the town priests, especially in Romagna at the time of my late visit to that country. I remember a jolly parson, to whom a wizen-faced lay casuist put the question, whether a pipe smoked before mass time did not break the strict fast enjoined to the priest who is to officiate in that ceremony. "Not unless you swallow the pipe," was the answer. But if a country priest eschews water in the morning, he makes up by a free use of unmixed liquor in the evening, nothing being more common than for three or four parsons of adjoining villages to empty bottles at each other's house in perfect boon-companionship.

A report to the Committee of the Foreign Aid-

Society has been made by the Hon. A. Kinnaird, M.P., and the Rev. Richard Burgess, B.D., embodying the observations of those gentlemen in the course of a visit to Northern and Central Italy so recently as last September. This document (says the *Record*) is specially valuable in view of the existing religious and political crisis. It opens with an explanation of the position in which the Foreign Aid Society has heretofore stood in reference to the work of Italian evangelisation. The inquiry of the society's deputation in 1857 was limited to the Sardinian States, and had reference mainly to the ancient Church of the Valleys, but the present visit has taken a wider range, embracing not only the newly acquired province of Lombardy, but also the Duchies of Modena and Tuscany—whilst Genoa and Turin likewise received attention during the return journey. Some important statements are also given in the introduction to the report with regard to the exact position of the religious-liberty question. Even in Sardinia the spirit and the practice of toleration are in the Government, but not in the laws and statutes as yet. By the existing laws the Bible cannot be printed without the consent and sanction of the Bishop, nor any catechism for the instruction of youth. Religious liberty, to a certain extent, is permitted, but it is not the right of the citizen to enjoy it. The press, both in Piedmont and the Duchies, is as free as in England for political and social subjects, but not for religion. In the Duchies of Parma, Modena, and Tuscany, the governing powers have made religious liberty a part of their constitutional programme, but this will be the last, as it is the most difficult, part of their task to accomplish; and the statesmen now placed in authority in those States make an appeal for forbearance and caution to which much consideration is due. Sardinia, however (it is urged), has less excuse for retaining the persecuting statutes. It is time (after ten years' experience) that the states governed by the only constitutional monarch in Italy should be free from the stain of allowing "persecution for the Gospel's sake." While abstaining from the discussion of politics, the report expresses a strong opinion that the interests of truth are intimately bound up with the success of the present Central Italian movement, and that the hold on freedom and good government already gained by the people will not be relinquished without a struggle. The following are one or two extracts from the report:—

The reformed religion is represented in some of the Italian towns by the Waldensian Church; at Milan, it is a little too early to make the experiment; men's minds are, as yet, too much preoccupied with the political condition of Lombardy to give ear to "the voice of one crying in the wilderness, The kingdom of heaven is at hand." An agent of the Waldensian Church, Brusebi, was sent to Milan immediately after the annexation, to inquire how far a mission to that city might be practicable. After a residence of six weeks, he returned to Turin, and his report is now under consideration. There is no gleam of Gospel light as yet which has penetrated into Venice or Austrian Venetia. The Christian traveller runs past Peschiera, Verona, Vicenza, and Padua, with a heavy heart, and the sadness is increased by the desolation which now reigns around the great fortresses of the two former places.

In the Duchy of Modena people of all classes have the most ample liberty of expressing their sentiments both in speech and in writing, and their views and wishes as to their future destiny are unmistakable. Repudiation of the ancient Government, and an unshaken resolution to hold fast the liberties they have obtained, pervade every town and village, and form the subject of conversation in every piazza. In seeking to ascertain the sentiments of intelligent persons, with respect to the Papal system, we found it was, for the most part, held in abhorrence, not so much as a religion, as an instrument of bad Government and hostile to liberty. The consequence of this feeling is, that the priests have lost the respect which would otherwise, as ministers of religion, be paid to them. We believe when once the way is open for the Word of God to have free course in those emancipated states of Central Italy, not only will many who now have lost all belief in the Church of the Pope, begin to inquire for a more excellent way, but a multitude of the priests will again be seen to turn unto the Lord. At Modena we were assured by the highest authority, that liberty of conscience in religion and liberty of worship would hold a prominent place in the constitution of those States, and that whoever might choose to propagate his convictions by persuasive means and arguments would be protected by the laws and police. It is almost superfluous to add that we found in the celebrated chief, Garibaldi, the same liberal sentiments.

If the present political agitation subside and settle into any reasonable amount of religious liberty, a bright Gospel-day will dawn in our time upon long-oppressed and priest-ridden Italy. The actual Government at Florence entertains the best dispositions towards liberty of conscience. The Baron Ricasoli, at the head of that Government, and Savagnoli, as the Minister for ecclesiastical affairs, are enlightened upon this great question, and the representative Assembly will not be averse to vote the Fifth Article in the Constitutional Charter of Louis Philip, which allows every man to profess his religion, and secures to all equal rights for public worship.

MISSIONARY OPERATIONS IN JAPAN.—The Rev. Mr. Liggins, missionary of the American Church to Japan, has arrived at Nagasaki, and has been engaged in teaching a class of Japanese interpreters.

AMERICAN EFFORT FOR EVANGELISING INDIA.—The American Episcopal Methodist Mission commenced in the cold season of 1856-7, by the arrival of Dr. Butler; in 1857, Messrs. Pierce and Humphrey followed, and as soon as the roads were safe they went up the country and joined Dr. Butler in the Himalayas. They then re-established the Mission station, which had been overturned by the mutineers at Bareilly, and soon afterwards

Dr. Butler and Mr. Pierce commenced a new Mission at Lucknow. Lately, a fourth missionary, Mr. Baume, joined from America, and a few days ago five more arrived. They are, therefore, already nine missionaries in the field from this Church. It is said that five or six more may be confidently hoped for next year. Such vigorous action conveys a very important lesson to our British Churches.—*News of the Churches.*

THE FUND FOR RETIRING CONGREGATIONAL MINISTERS, in the establishment of which the late Rev. John Angell James took so deep an interest, is being augmented with a rapidity which, a short time ago, could not have been anticipated. The minimum of 5,000*l.* was reached some weeks ago, the total now subscribed is 7,000*l.*, and there is every prospect of a further considerable increase.

THE NEWTOWNARDS GUARDIANS AND THE POOR LAW COMMISSIONERS.—The Poor Law Commissioners have instituted proceedings in the Court of Queen's Bench against the guardians of the Newtownards Union, Ulster, in consequence of the refusal of the latter to supply, out of the ratepayers' pockets, those "altar requisites" which the Roman Catholic chaplain demands for "the due celebration of his worship."

FREE CHURCH SUSTENTATION SCHEME.—The sustentation scheme of the Free Church shows a decrease for the five months ended 15th of October last, over the corresponding period of the preceding year, of 830*l.* 7*s.* 5*d.* The decrease is wholly on donations, the revenue (decidedly the most healthy and permanent) from associations having very considerably increased.—*Scottish Press.*

HIGH-CHURCH INTOLERANCE AT ENFIELD.—In one month of September last, a youth named Michael Parish, son of respectable Baptist parents in Enfield, died, and the usual application for burial was made to the parish authorities. One of the curates, a Mr. La Barte, immediately waited on the parents and informed them that the corpse would not be admitted into the church, nor would he perform any service at the grave. They therefore applied to Mr. Fox, the missionary for the district, supported by the London City Mission, and he accompanied the funeral. After the coffin had been lowered, the party withdrew to a pathway by the side of, and not actually in the churchyard, where Mr. Fox proceeded to read a chapter from the Bible, but was interrupted by Mr. La Barte, who told him it was illegal, and required him to desist; but as the missionary took no notice, he ordered the sexton to fill up the grave, which was done, while the missionary was offering prayer. Mr. La Barte immediately wrote to the committee of the London City Mission, complaining of Mr. Fox's conduct and representing the footpath as part of the churchyard. A long correspondence ensued, which ended by the City Mission Committee justifying their agent, at which Mr. La Barte is of course very angry. The vestry have taken the matter up, and passed the following resolution:—

That this vestry expresses its strong disapprobation of the conduct of the Rev. Mr. La Barte, senior curate of St. Andrew's Church, not only for conduct unbecoming a Christian clergyman in refusing to read the proper services over the body of Michael Parish, when laid in ground duly consecrated and set apart for the burial of the dead; but also for having illegally interrupted and annoyed, and sorely wounded the feelings of the parents and friends of the deceased while engaged in listening to a certain chapter of the Bible read to them, assembled on a public road, at a considerable distance from the grave, by Mr. W. Fox, of the City Mission; and that copies of this resolution be forwarded to the Rev. Mr. La Barte, and to the Rev. J. M. Heath (the vicar), praying the latter to take measures to prevent the possibility of the repetition of similar scandals, and that the churchwardens be requested to lay the matter before the Bishop of London.

The whole of the correspondence and reports of the proceedings of the vestry are published in the little local paper called the *Enfield Observer*.

A PRISONER FOR THE GOSPEL IN SPAIN.—At the Evangelical Alliance meeting at the Mansion House, mention was made of the case of Escalante, a British subject, who is in prison at Cadiz for the "crime" of giving away a copy of the Bible. The following particulars are given in the correspondence of the *News of the Churches*:—"Escalante, who was arrested in the beginning of May for the crime of distributing the Bible or New Testament, still languishes in his prison at Cadiz. He is said to be well treated, but those who have felt the sun of Andalusia may imagine what he has suffered during the past summer. He has been afflicted with fever, and still complains of weakness and trembling in his limbs. His father lately died at Gibraltar of palsy, and his poor wife gave birth to a little girl, and is in delicate health. Such a load of sorrows has failed to move the Government or its directors, the priests, whose policy is now, as ever, when they have the power, to wear out the saints of the Most High. Escalante is a native of Gibraltar, born under the protection of the British power, and, as yet, he has invoked that protection to little purpose. It is true consuls and ambassadors have not overlooked the case. They offered bail, but it was refused, and yet there is no word of Escalante being brought to trial. The manly Cromwell spirit is gone in high quarters, and instead, we have a poor, uncertain, vacillating policy, truckling to the loudest and strongest party. Statesmen fear the Popish party at home, and they hesitate to carry out their own convictions, unless backed by the voice of the people. If justice is not very openly done to our fellow-subject now in prison for the Gospel's sake, and for obeying his Lord's commandment, the Churches and Christian bodies of Britain must bestir themselves, and, as in the case of the Madiai, force Rome to give up her suffering victim. Lord John Russell has, it is said, instructed our ambassador to request the release of Escalante from the Queen of Spain, and his request

has been communicated to the Foreign Minister, but, according to the last accounts, Escalante is still in prison.

Religious Intelligence.

THE REVIVALIST MOVEMENT.

The meetings for united prayer continue in London. On Thursday there was an attendance of about 250 at Exeter Hall, and a short address was delivered by the Rev. Edward Auriol. The prayers were eminently marked by a devotional spirit. We (*Record*) are glad to learn that another weekly prayer-meeting has been commenced in the City Mission Reading-rooms, 6, Mount-row, Mount-street, Berkeley-square. It is held on Wednesdays, from twelve noon to one p.m., and is open to all classes. The daily prayer-meeting (between one and two p.m.) at Crosby Hall continues to be well attended.

A meeting took place on Friday evening in the Hall of the Regent's Park College, to receive the testimony of several witnesses as to the character and tendency of the revival in Ulster. There were present several leading clergymen and ministers of religion, with the heads of several of our colleges and schools in London, and the students of the five following theological colleges: viz., the Church of England Missionary College at Highbury; the Regent's Park College (Baptist); the New College, St. John's Wood (Independent); the Presbyterian College, and the Countess of Huntingdon's College, Cheshunt. Testimony, singularly unanimous upon all points, was borne by Benjamin Scott, Esq., the Rev. Professor Hoppus, of University College; and the Rev. J. Middleditch. Other testimony would have been adduced had time permitted. After a brief address from Dr. Angus, the meeting concluded with singing and prayers.

The movement has now reached Roman Catholic Ireland, as appears by the following statement of the *Ballymena Observer*:—"We learn that the religious movement has now reached Tipperary, and that manifestations of deep interest in the result have been exhibited among the people of Clonmel, and in various other districts of that extensive county. The Rev. John Dill, minister of the Presbyterian Church at Clonmel, is distinguishing himself by earnest exertions in promotion of the revival cause."

At a meeting of the Established Synod of Lothian and Tweeddale a few days ago there was a discussion relative to the Irish revival. In the course of which Dr. Glover said he had been making this awakening the subject of earnest consideration for nearly two years, ever since it commenced in America, and still more since the wave had come over among ourselves; and that it was his deep and honest conviction that it was the doing of the Lord. He did not look at this or that place, but at the entire phenomenon, and found it beginning in America and spreading over that vast continent. He was cognisant of this fact, that to one denomination of Christians alone in America within the last eighteen months there had been an addition of no fewer than 260,000 communicants.

The following letters from Earl Roden and George Macartney, Esq., late M.P. for Antrim, have been published:—

Hyde Hall, Oct. 15.

My dear Mr. —, —It affords me extreme satisfaction to bear my testimony to the effects which have been produced in my neighbourhood—at Tollymore-park—since God has been pleased to send this wonderful revival into Ulster. A solemnity pervades the population which is most remarkable. The general subject of conversation in the cottages is the great blessing which has come upon so many, and an ardent desire for the extension of these effects to the whole of their neighbourhood. In many parts the public-houses are nearly deserted. I am told that some are shut up. I visited one where the occupant had washed out over his door the words "Licensed to sell spirits" from the board, and declared that "another drop of spirits should never be sold in his house." Many quarrelsome characters are anxious to be reconciled to those with whom they had long differed. Prayer-meetings are established in many of the houses of the most respectable farmers on the mountain side, attended in great numbers by their neighbours, who, in their turn, have similar meetings; even those who are not subjects of the movement are astonished at the change they witness, and are silent. But those who have been awakened give the praise and glory of these things to Him to whom it is due, and who alone could have effected them. No doubt the enemy is very busy, and uses all his stratagems to stop the work of conviction and conversion; but the ministers in our neighbourhood of all sects are using their best endeavours to suppress undue excitement, and are anxiously leading their flocks to the word of God as the only infallible guide to real conversion. I hear that the bodily affections have almost entirely ceased amongst us, without any diminution of interest in the important work. We ought indeed to be most thankful for having been permitted to witness what we have done, and more especially those fruits which have sprung from this revival, and which have appeared in the moral effect produced upon all who have been brought under its influence. I trust you will long have cause to rejoice over those interesting people whom you allowed me to visit with you last July; and wishing you every blessing, I am, &c.,

RODEN.

Lissane, Ballymoney, Oct. 24.

My dear Sir,—Confining my observations to the parishes of Loughguile, Kilraughts, and part of Ballymoney, I have no hesitation in stating my conviction that a great social, moral, and religious improvement amongst the small farmers and labouring classes has been the result from about the month of May last, and of which I find no abatement after an absence of two months from the district. The use of ardent spirits

almost entirely abandoned both in public and private; frequent meetings after the hours of work in one or other of the neighbours' houses to hear a chapter in the Bible or Testament read and explained; occasional prayer-meetings in the Presbyterian places of worship, where the minister or one of his brethren presides, and some public-houses about to be closed, the owners not seeking a renewal of their licence.

GEORGE MACARTNEY.

THE HOME MISSIONARY SOCIETY.

As our readers are aware, this valuable society has been re-organised, and has obtained the efficient services of the Rev. J. A. Wilson as secretary. It will be seen that it has put forth a new appeal to the liberality of the Christian public. A sum of 3,000*l.* is urgently required to meet present responsibilities, and it is anticipated that more liberal Congregational collections and a considerable augmentation of its income would enable it to employ Evangelists and itinerants in various parts of the country as well as pastors. By possessing larger resources the society might be enabled to become a central power stimulating county associations to do their own work where possible, and maintaining independent agencies only in the poorest districts of the country. When the society was instituted, there were only ten county associations in existence: now, there are fifty-five county unions in England and Wales, whose agents ramify throughout the kingdom, the outlying districts being chiefly under the care of the Home Missionary Society.

The following extract from the *Quarterly Journal* of the institution from a letter by one of its agents, shows how much may be accomplished by such an agency:—

During the eighteen years of my agency I have preached 5,364 sermons in chapels, school-rooms, club-rooms, barns, farm-houses, cottages, and the open air; occupying steadily or occasionally forty-five places in different localities, within twelve miles of my residence. In this work I have travelled, chiefly on foot, 36,340 miles—sold 1,332 copies of the Scriptures; distributed by loan or gift 72,000 tracts; put into circulation 8,586 copies of religious periodicals; originated four Sunday-schools, and one day-school: into the latter 350 children have been admitted since its commencement, fifty-four are now being taught; built two chapels. These statements will give some idea of the seed-sowing of the eighteen years. What are the results? Eleven schools and two new churches have arisen in the time, in connexion with the Establishment; stimulated mainly by the example of our Mission Church. To various religious objects the contributions of the whole time have exceeded 800*l.*; and including, with the additions to our church, those who leaving the neighbourhood in a converted state have joined other communions, and the cases where visits to the dying have been attended with an apparent blessing, one hundred and fifty souls have been hopefully, savingly converted to God.

BISHOP COLENSO AND THE ZULU MISSION.—It was stated at the meeting at Cambridge on Tuesday that Bishop Colenso, feeling himself called to missionary work among the Zulu tribes, is about to resign Natal for the more arduous duty.

DUNFORD, CAMBRIDGESHIRE.—The Independent chapel in the above village having been greatly improved by the erection of a new front, and the addition of vestry, class-room, and school-room, on Tuesday, November 1st, the Rev. H. Allon, of Islington, preached two sermons with his accustomed ability, on occasion of the reopening. The outlay has been about 350*l.*, the liquidation of which is already secured. In addition to this improvement, during the ministry of the Rev. J. Perkins, who became pastor in March, 1854, a debt on the day-school and a mortgage on the minister's house have been removed, making a total of more than 700*l.* raised for those objects in that time; thus affording another proof of the adaptation of the voluntary principle, and of the Congregational polity, to the requirements of our rural districts.

LONDON-ROAD CHAPEL, LEICESTER.—On Sunday, Oct. 23, and the following evening, sermons were preached in the above-named place of worship by the Rev. A. M. Henderson and Rev. Dr. James Hamilton, of London, on occasion of opening a large school-room, with six commodious rooms for adult, select, and infant classes, affording together accommodation for between 700 and 800 scholars. The extra gallery contains more than 100 sittings, raising the chapel accommodation to about 1,400. The members of the congregation have, during this year, by subscriptions, a bazaar, and public collections, raised more than 1,000*l.* in reduction of the chapel debt, and to defray the cost of the new erections. On Wednesday, the 26th, a tea-meeting was held, Mr. Swain occupying the chair, at which the Rev. R. W. M'All, pastor of the church, and other friends, made very cheering statements as to the tokens of Divine blessing resting upon every department of Christian effort connected with the congregation.

SPECIAL RELIGIOUS SERVICES AT ST. JAMES'S HALL.—The special religious services for the working classes, conducted by Nonconformist ministers, were resumed on Sunday evening at the above hall, when the Rev. William Brock preached an admirable and powerful sermon from the First Epistle to the Philippians, 1st chap., 18th verse. The rev. gentleman, in the course of his address, which lasted an hour, and was listened to with deep interest throughout, expressed his great satisfaction at the resumption of these services, and trusted that those of the Established Church would shortly be recommenced at Exeter Hall. The spacious hall was crowded in every part; there appeared, however, but a small proportion of that class present for which those services are especially designed. The present series of services will continue until Christmas. Next Sunday evening the Rev. J. Spence will officiate.

It is stated that the committee are quite ready to engage any large buildings—theatres or other places of public amusement—which may be available in the East district of the metropolis, if they could but be assured of a supply of preachers, and that the notable lay preachers who have, under the Divine blessing, brought about such an awakening in the North—such as Mr. Brownlow North, Mr. McDowell Grant, and Mr. Reginald Radcliffe,—are expected, one or all of them, to visit the metropolis this winter, and to be enlisted in this good work.

EDENBRIDGE, KENT.—The public recognition of the Rev. B. Dickins, late of Regent's Park College, as pastor of the Baptist church, Edenbridge, Kent, took place on Tuesday, November 1st, 1859. The services of the day were commenced by the Rev. J. Mountford, of Sevenoaks. The Rev. James Cubitt, of Thrapston, delivered the introductory discourse, and the ordination prayer was offered by the Rev. J. Henson, of Limsfield. The charge to the minister was to have been given by the Rev. Dr. Angus, who was unfortunately absent, being carried by the train past the Edenbridge station to Tunbridge, and was unable to return in time. In the absence of Dr. Angus, the Rev. William Brock very kindly, and almost at a moment's notice, delivered an admirable address, equally suited to the pastor and people. A considerable number of friends took tea in the British School-room, and in the evening Mr. Brock again preached, and the services of the day were concluded with prayer by Mr. Cattell, of Marsh-green.

THE OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.—Since the great meeting at the Senate House of the University of Cambridge for promoting the mission to Central Africa, the members of the Oxford, Cambridge, and London Committees have held a conference; and it appears that the enterprise is to be prosecuted, if possible, on a more extended scale than was at first proposed. It is now contemplated to send out six clergymen with a bishop at their head, to be consecrated either in this country or by the three bishops of Southern Africa, and also to despatch, at the same time, a medical practitioner, and a number of artificers and labourers, with a view especially to the cultivation of cotton. The cost of establishing such a mission is estimated at 20,000*l.*, and it is also calculated that subscriptions to the amount of 2,000*l.* per annum will be required for five years; after which time it is calculated that the work will become self-supporting. Communications are to be opened at once with the clergy and friends of the missions generally, and also with the great centres of manufacture and commerce, for the purpose of raising the required funds. The Bishop of Oxford has requested the Ven. Archdeacon Mackenzie (of Pieter-Maritzburg, in the colony of Natal) to head the mission, and the rev. gentleman will probably do so, as he has for some time been carrying on the missionary work in Natal without fee or reward. The funds raised at the meeting which took place on Wednesday, amounted only to a principal of 1,610*l.*, and 176*l.* in annual subscriptions, but promises of considerable additional support have since been received, and hence the extension of operations now contemplated.

EALING, W., NEW CONGREGATIONAL CHURCH.—The corner-stone of the above church was laid by the Right Hon. the Lord Mayor on Thursday last. The day proved to be very auspicious, and the assembly was large and influential. The Lord Mayor arrived punctually at three o'clock. The proceedings were commenced by singing a suitable hymn, after which the Rev. W. Roberts, B.A., of Bayswater, implored the Divine blessing. Appropriate portions of Scripture were read by the Rev. W. Isaac. The Rev. Dr. Vaughan then delivered an admirable address on the principles of Nonconformity. The Rev. Dr. Hewlett offered the dedication prayer. The architect then, in the name of the committee, presented a handsome silver trowel to the Lord Mayor, accompanied by a neat and suitable speech. The Lord Mayor laid the stone with the usual formalities, and the chorus, "Praise ye the Lord—Hallelujah," was sung. E. Swaine, Esq., moved the vote of thanks to the Lord Mayor, which was seconded by Counsellor Payne, who concluded with some of his usual poetical effusions, written for the occasion. The Lord Mayor concisely acknowledged the vote of thanks, wished all prosperity to the cause, and left a substantial proof of his desire for its accomplishment. The meeting then adjourned to the British School-rooms, where an ample tea was provided by the ladies, without any charge to the committee. Between 200 and 300 persons sat down to tea. The evening meeting commenced at half-past six o'clock. The Rev. W. Isaac was called to the chair. The Rev. J. Bigwood engaged in prayer. Interesting and important addresses were delivered by the Rev. John de Kewer Williams, Rev. Alfred Johnson, Rev. Dr. Hewlett, Rev. W. Roberts, B.A., Rev. Ebenezer Morley, Joseph Payne, Esq., Rev. S. Green, and Rev. E. Hunt. The Rev. J. Gibson, of West Drayton, offered the concluding prayer. The proceeds of the day amounted to about 100*l.*

JUBILEE OF HORNTON-STREET SUNDAY-SCHOOL, KENSINGTON.—The committee and teachers last month celebrated the jubilee of this institution by a series of interesting public services and meetings. They were commenced on Sunday, October 23, at Kensington Chapel, when the Rev. John Stoughton preached in the morning from Lev. xxv. 9. In the afternoon the Rev. W. G. Lewis, of Westbourne-grove Chapel, addressed the children belonging to the schools; and the Rev. W. Roberts, B.A., of Horbury Chapel, addressed their parents in Ken-

sington Chapel. In the evening the Rev. J. C. Harrison, of Park Chapel, Camden-town, preached to teachers and young persons in the same chapel, from Luke ix. 44. On Monday evening a special prayer-meeting of members of the church and congregation was held in Kensington Chapel Lecture-room, when the Rev. Dr. Leechman, of Hammer-smith, delivered an address on "The Christian Duty of Caring for the Religious Training of the Young." On Tuesday, 25th of October, being the jubilee day, a public meeting was held in Kensington Chapel, when Thomas Chambers, Esq., Common Serjeant of the City of London, formerly a Sunday-school teacher, presided. After singing and prayer by the Rev. S. Bird, an interesting narrative of the formation of the school, and of its history during the past fifty years, was presented by the secretary, and a supplemental jubilee paper was read by the Rev. John Stoughton, president of the schools. The meeting was addressed by the Rev. W. Roberts, B.A., Rev. J. C. Harrison, Rev. Samuel Green, Mr. W. H. Watson, senior secretary of Sunday-school Union; and Mr. J. A. Baines, the zealous and devoted superintendent of Horbury Sunday-schools. The interest of this meeting was increased by the attendance of Mr. Andrews, son-in-law of the founder of the schools, and himself a superintendent in the year 1816. On Wednesday evening the parents of the scholars took tea together in the lecture-room, when the minister presided. After this repeat the secretary made a report, and the meeting was addressed by the Rev. J. Stoughton and by the three present superintendents, also by Mr. Grey and Mr. Newton, former superintendents. A selection of sacred music, instrumental and vocal, was performed by members of the church. All present appeared to be highly gratified with the entertainment provided. On Thursday evening the boys and girls belonging to the upper schools, numbering between three and four hundred, were regaled with tea and cake in the school-rooms; after which they repaired to the lecture-room, when the distribution of jubilee medals, struck for the occasion, was made among the teachers and children. This interesting ceremony was interspersed with a selection of sacred music, which was kindly and ably performed by a party of friends, who had for the most part been connected with the institution as teachers or scholars. On Friday evening the children belonging to the Infant-school, numbering upwards of 200, were assembled separately for tea in the lecture-room, after which another distribution of jubilee medals took place, and an exhibition of the magic lantern by a former scholar. The lecture-room in which the festivals were held was decorated in the most tasteful and artistic manner by the teachers, after designs furnished by Mr. Samuel Trotman, the superintendent of the boys' school.

Correspondence.

THE AUTHORISED VERSION; IS ITS ACCURACY SECURED BY MONOPOLY?

To the Editor of the Nonconformist.

SIR,—I regret I cannot at this moment quote the Psalm* and verse, but, in a family Bible before me—(pica crown 4to, edition, 1838), Eyre and Spottiswoode's issue—there is a case in which words are duplicated. Again, recently, your correspondent, teaching a youths' Bible-class, on reading with them, in course, from the "nonpareil 12mo. edition," the history of David, the books handled by the lads contained in the instance of one word such a palpable discrepancy between the two versions (both "authorised") then in the class, as to quite disturb the connexion of language and meaning—the boys themselves seeing it with the writer. Now, Sir, your correspondent, appreciating your own view thereon,—that of detecting and pointing out typographical errors—would follow up the suggestion of "Sigma," by entreating that all such instances of inaccuracy in the authorised version be reported. Your correspondent urges this the rather, inasmuch as, at a recent denominational association in the West of England, on this subject being mooted, a pastor of some repute as a preacher warmly urged among his brethren the continuance of the patent as guaranteeing accuracy of text. Now, were this accuracy secured, one could see some force in that argument; but where, contrariwise, a monopoly exists as a considerable impediment to freedom of commercial action, without this avowed and intended benefit, we may seriously question the policy of such privilege, and be prepared to take steps against such exclusiveness being perpetuated.

Yours, &c.,

Plymouth, November 5, 1859.

F. N.

YOUNG MEN AND DISSENTING CHURCHES.

To the Editor of the Nonconformist.

SIR,—I have read with great interest the letter of "Reservatus," and of the other correspondents on the treatment of young men in Metropolitan Congregational churches. I should have been glad if we had no complaint to make on this subject north of the Tweed, but I regret to say that matters are no better with us here than with you.

Six years ago I came from a village to Glasgow, and being strictly enjoined to attend one of our Congregational churches, as there it was hoped some friendly eye would look after me, I have attended one of them regularly ever since; yet, strange to say, during all this time I have never been visited or spoken to by minister or deacons; except, when paying my seat-rent, the deacon in charge would condescend to thank me for my money. I am not astonished at our half-filled churches when such indifference is manifested towards the members of the congregation, more especially when we find ministers of other denominations with much larger congregations visit them once a year. I know of other young men belonging to our body who have been used in the same

way, and we think it is high time for ministers and deacons to be aroused on this point, for it is a melancholy fact that many of our young men coming from the country have departed from the "right way" who might have been an honour to the Church, had she but extended her sympathising hand to them.

As to the "Senior Deacon's" remarks, that a young man should write to the minister or one of the deacons, I have simply to say that it is cold sympathy that has to be extorted in that manner, but coming spontaneously from a warm heart then it is worthy of our regard.

I hope that ministers and deacons will give this subject their consideration, and that we shall have no more complaints to make.

I will not intrude further on your valuable space. I enclose my card, and am,
Glasgow, Nov. 4, 1859.

ST. MUNGO.

To the Editor of the Nonconformist.

SIR,—I attend the same chapel as your correspondent "Reservatus," and will venture to affirm that in no place of worship in the Metropolis is more attention given to the congregation at large, and especially to young men.

Far be it from me to despise human sympathy, but I certainly do think it would be better for all parties—both old and young—to trust more in that great Sympathiser who is always ready to help in time of trouble, and less in our fellow-creatures.

Enclosing my name and address,

I am, Sir, yours respectfully,

London, Nov. 5, 1859.

I. H. A.

To the Editor of the Nonconformist.

SIR,—Will you again permit me very briefly to trespass on your time and space with a few remarks in reply to "A Senior Deacon," whose letter appeared in your impression of last week.

I readily admit that "A Senior Deacon" states with regard to "invitations from the pulpit"—and while I hope, with him, that many respond, I would simply ask, if his experience has not taught him that a large class—with, it may be, more than a usual share of timidity and reserve—require more than this?

I can assure him, from experience, that there are many such. Youthful and ardent natures cannot exist without some sympathetic bond—and if they do not find it in the Church, they will seek it in the world.

I am, Sir, yours obediently,

RESERVATUS.

London, Nov. 7, 1859.

THE GRAMMAR-SCHOOL OF PRINCE HENRY.

To the Editor of the Nonconformist.

SIR,—Allow me to correct an erroneous impression which a paragraph in your last number referring to this matter is adapted to produce. Mr. Palmer has not received notice from the Municipal Charity trustees because they have the slightest sympathy with High-Church intolerance, but because they have received a notice from the Charity Commissioners declaring the election null and void, and calling upon them to proceed at once to a fresh election. Mr. Palmer has, undoubtedly, a claim on the Council for compensation, and was asked to make his own terms. These were entertained by the Council, and his claim would have been responded to; but as he thought right, subsequently, to double his demand, the Council have left him to seek legal redress.

I am, Sir,

Yours respectfully,

A TRUSTEE.

Evesham, November 5, 1859.

THE AMERICAN BOARD OF MISSIONS AND SLAVERY.

To the Editor of the Nonconformist.

SIR,—Your readers will not have forgotten the correspondence which took place in your columns a few months ago concerning the relations of the American Board of Commissioners for Foreign Missions to slavery. At that time Dr. Pomeroy, one of the secretaries of the Board in England, tried in a very dishonest manner to evade the charges of complicity in slaveholding which had been brought against them. He did not positively deny the alleged facts—that he dare not do, but being forced to say something, he very clumsily attempted a reply, which was nothing more nor less than a piece of refined jesuitry. My purpose in again referring to this subject is to direct attention to the annual meeting of the American Board, recently held in Philadelphia. Slavery was of course warmly discussed, and those who defended Dr. Pomeroy and the Board as entirely anti-slavery will do well to remark that the fact of the Choctaw and Cherokee Mission Churches being slaveholding was never disputed. Throughout the sittings the speakers were unanimous on that point; and yet Dr. Pomeroy told the ministers of Leeds that the Board was "now (in January last) anti-slavery," and on the strength of this he was warmly welcomed. The Leeds Young Men's Anti-Slavery Society protested against it at the time, but all to no purpose; their statements were disbelieved, and in consequence the Dissenting clergy of Leeds rest under the imputation of having extended the right hand of fellowship to the pro-slavery representative of a pro-slavery Board of Missions. I do not for a moment suppose that this was not the result of ignorance. I believe that all those who received Dr. Pomeroy are warm friends to the slave, and I only allude to this in the hope that it may act as a warning. No American minister ought to be welcomed to our pulpits who cannot prove that he has been an Abolitionist when in America. If he is really anti-slavery he will be proud to do so.

At the late meeting the Rev. Dr. Cheever delivered a splendid philippic, in which the trucking of the Board to slavery was made clear as the noonday. The following extract shows its spirit:—

"The Board ought to have placed themselves in absolute and total opposition to this wickedness in any shape. As a Board of Commissioners for the salvation of the African race, they might annually have renewed their testimony against slavery, and their demand for its abolition in various appropriate and powerful modes. At any rate they should carefully have avoided sanctioning it even in appearance. They have had it for forty-eight years directly in their way, directly beneath their power, directly calling for action against it. Under the system inaction and indifference it has so maintained its

ground that at length not only the ecclesiastical bodies that maintain the system which makes them the reproach of Christendom stand ready to receive and nourish the slaveholding (Mission) Churches, but the politicians and the whole slaveholding policy and power of the United States are waiting to receive a slave state, a new slave state, into the Union, from under the favourable tuition and moulding of the religion of the Board during fifty years!"

Dr. Cheever moved the following amendment to the report concerning the Cherokee and Choctaw Mission Churches:—

"Your committee add, that in the opinion of the Board, the holding of slaves should be pronounced an immorality inconsistent with membership in any Christian Church, and that it should be required that these missionary churches should immediately put away from themselves this sin, and should cease to sanction it even in appearance."

The feeling of the Board on the subject is clearly shown by the fact that this resolution found no support whatever, except that it was seconded by Dr. Cheever's own brother. It was "laid on the table," unanimously. Dr. Pomeroy made great anti-slavery professions whilst in England, why then did he not support Dr. Cheever at this crisis?

The conclusion which the Board did arrive at was in favour of the discontinuance of the Choctaw Indian Mission. Dr. Cheever wanted to hold on to the mission, and purify the Churches by expelling the slaveholders. Thus the Board, having taught the Choctaws to hold slaves, and having in consequence been denied the subscriptions of many rather old-fashioned Christians who could not bring their minds to support a Society for the Propagation of Slavery in Foreign Parts, have now turned their back on their protégés, hoping in that way to escape the unpleasant results of their wickedness. As the *National (U.S.) Anti-Slavery Standard* remarks—"They show no signs of repentance; their movement is not made in such a manner as to entitle them to the least credit, or to give the least hope, that they are disposed to help their 'neighbour who lies wounded and bleeding on the other side.'"

Dr. Cheever presented a memorial against the slave-trade, which was practically "buried," being referred to the Prudential Committee, who are little likely to take an anti-slavery position so long as the notorious Dr. Nehemiah Adams, who in his "South-side View of Slavery" recommends the re-opening of the foreign slave-trade, is a member of the Board. It is worthy of note that Dr. Pomeroy opposed Dr. Cheever's memorial, because, as he said, he thought there was not time to take proper measures—a common excuse for shelving the slavery question in America, and one that is perfectly transparent.

The *National A. S. Standard* sums up as follows:—"In conclusion, we beg our readers—and especially the English readers of the *Standard*—to remark that the Board have shown their pro-slavery character in these four ways in the important session which has just closed:—

"1. By their unanimous refusal to adopt Dr. Cheever's resolution, declaring slaveholding an immorality, incompatible with membership in a Christian Church.

"2. By their evasion of Dr. Cheever's memorial against the slave-trade.

"3. By their continued license to the slaveholding churches, and pro-slavery missionaries of the Cherokee Mission.

"4. By their continued neglect to enforce measures of Christian reform upon the Choctaw Mission, and by their avowed motive in ultimately discontinuing that mission, namely, not to get rid of sin, but to get rid of trouble!"

I submit these facts to the careful consideration of those whom Dr. Pomeroy imposed upon in England, and at the same time I would recommend every lover of pure and undefiled religion to place no dependence upon the bare assertions of any American, whether he be a Doctor of Divinity or otherwise. If he says he "hates slavery as much as any one," and yet cannot prove that he has exerted his influence against it, he is only uttering what he knows to be false. I have learnt by experience that American ministers will stick at nothing in order to gain a welcome when they visit us.

In conclusion, I beg, Sir, to thank you most sincerely for your kindness in opening your columns for the discussion of this subject. I have been assured by many ministers and others that some good has been done, and, as an Abolitionist, I am grateful to you for having granted the opportunity.

Believe me, dear Sir,

Your obedient servant,

JOSEPH A. HORNER.

Wakefield, Nov. 5, 1859.

THE PRODUCTION OF COTTON.

To the Editor of the Nonconformist.

SIR,—Will you oblige an old correspondent by copying from the *Spectator* of Saturday the following short letter?—

North Brixton, November 4, 1859.

SIR,—Lord Stanley once hastily travelled through Jamaica. He knows how many thousands of acres of the finest land in the world for the growth of cotton, lie waste in that island. He knows how much the people need capital, and skilled labour, such only as Anglo-Saxons can supply,—in fact, the stimulating example and expenditure of industrious, enterprising, virtuous English and Scotch men. The Marquis of Chandos has perhaps never seen his Jamaica estates—never talked with the free children of those slaves whose unrequited labours gave to the estates of Hope and Middleton their former value.

How one wishes that those patriotic and sensible noblemen had thought of Jamaica, when they were counselling the men of Lancashire as to the best means of raising themselves in the social scale. The continued prosperity of all these people—their very existence—may be said to depend on an ample supply of cheap cotton. The women and grown-up children of Jamaica, aided by the steam-plough, could produce a million bales of cotton every year, if they were employed in its cultivation. And why not? I wish these statesmen would tell us why. The manufacturers of Lancashire depend on cotton now produced by the labour of slaves, and enrich the owners of those slaves, by their never-failing and increasing ready-money demand for an article, which, if the attention of capitalists and intelligent men were attracted to the subject, could be supplied both cheaper and better by the employment of the free labourers now in want of occupation in our own Colonies.

Between Kingston and Spanish Town, towards the healthy mountains of Liguanea on the right, and the sea on the left, there is land enough lying waste to produce at least a hundred thousand bales of cotton of the very best kind; and there are people enough, unemployed, or unprofitably employed, in the

* Any reader would oblige by quoting these instances on discovery.

city of Kingston and Spanish Town, the seat of Government, to fit it for the Manchester manufacturers within the next ten months, if money and energy, which the Jamaica people have not, could be supplied. And these would be easily obtained and applied if Lord Stanley and his friend could be induced to inquire into, and think about the facts.

No doubt the insurrection amongst the Negroes in America has ere this been put down with a high hand, and so were those of Jamaica and Demerara; but how long after those insurrections, and the prosecution of Burchell and Gardiner in the one, and Smith in the other, could slavery be maintained in those colonies? How long do our Manchester friends think it will last in America? They had better look in time for another field, whence supplies may be obtained adequate to their increasing demands.

If they do not, they may awake some morning to find that the sources of their prosperity have been dried up. What will then become of their institutions for social and national improvement?

Yours faithfully,

B.

Your own columns, and those of the *Spectator*, will attest the fact, that the Government and Parliament were actually importuned to institute an inquiry into the present condition of the colonists, both by Mr. Charles Buxton, and the friends of the labouring classes in Jamaica. Sir Edward Lytton objected, and was, I am grieved to say, supported in his objections by Mr. Labouchere. The Duke of Newcastle afterwards intimated that such an inquiry should be made, and Lord Brougham undertook to furnish his Grace with a list of witnesses, who being in this country at the time might at once have been examined by a special commissioner. Has such an examination taken place? If not, why not? It is fearful to contemplate the probable consequences of a failure of a supply of cotton to the Lancashire manufacturers, and yet they seem so satisfied that slavery will never be abolished in America, and so anxious to get supplied from other and more distant countries, that they will scarcely turn their attention to the wasting land of, perhaps, the best country in the world for the production of a kind of cotton very superior to the ordinary American. I was once introduced to an eminent political economist and manufacturer, to whom I spoke on the subject. "Can you, Sir," was his reply, "guarantee us labour at twopenny per day?" I said, if I could, would you desire to enrich yourself at the expense of persons whose necessities may prevent their refusal to work for such inadequate wages? It is not so much that there is a want of labourers in our colonies as an unwillingness to induce them to work for others, by giving them a fair proportion of the fruits of labour. This is the chief cause of the continuance of slavery and the poverty of our own free-labour colonies.

If Mr. Disraeli, Lord Stanley, and the Marquis of Chandos, would turn their attention to Jamaica as the source of cotton supply, they would do real and most effectual service, not only to the people of Manchester, but of the whole country. The Colonial-office is so full of business, that unless urged to it by Parliament, or the public press, they are not likely to give much attention to the subject. What is the Anti-Slavery Society about?

Yours, &c.,

AN OLD CORRESPONDENT.

Surrey, Nov. 7, 1859.

COOLIE IMMIGRATION TO THE WEST INDIES.

To the Editor of the *Nonconformist*.

SIR,—My pamphlet on "Immigration to the West Indies" has made a noise across the Atlantic, and a very characteristic one. Your readers shall judge for themselves. I give certain facts and lots of figures all taken from the Blue Books: if they are incorrect, let them be proved so. But West Indians seldom condescend to argument, abuse is easier. This is how my pamphlet is noticed:—"Assertions boldly made, but incapable of proof." "A barefaced falsehood." "Contrary to truth, good sense, and justice." "Mr. Barrett, with unblushing effrontery." "Wilful and corrupt perversion of truth." "We hope some one will show up this Mr. Barrett in his true colours." "This most veracious pamphleteer," &c., &c., &c. So the *Royal Gazette* and *Colonist* of Demerara settle the question. By the packet just arrived, I find all my figures more than justified.

Without troubling your readers with particular items, such as salaries, passage money, &c., the expenditure for immigration in British Guiana for the next year is set down at 337,240 dollars—that is, says the *Creele*, of Sept. 28, "two fifths of the whole revenue of the colony" is exhausted on immigration schemes, "conducted directly for the service of the planters, and only indirectly for the benefit of the community at large."

Yours, &c.,

W. G. BARRETT.

Croydon, Nov. 1, 1859.

Foreign and Colonial.

FRANCE.

The *Nord* says that M. About has been asked to Compiègne. Should this news prove true the clerical party will be well nigh out of its wits. Prince Napoleon and the Princess Clothilde are going to Compiègne on the 14th for the Empress's fête day, which is to be kept with more ceremony than usual this year. The Ministerial Council at Compiègne on Saturday lasted an extraordinary time. The Emperor took the chair at ten in the morning, and remained in council till one. The sitting was resumed at two o'clock and continued till four.

The Imperial family is now at Compiègne.

The *Moniteur* says the Duke of Padua retires from the post of Minister of the Interior on account of ill health, and the Emperor has named M. Billault as his successor. The official journal also announces that the Duc de Padua, the late Minister of the Interior, has been appointed, by an exceptional measure, Grand Cross of the Legion of Honour, in order to testify, in a striking manner, the satisfaction of the Emperor with his services.

M. de Montalembert is again to be prosecuted. A pamphlet in which he republished the article which drew down a warning upon the *Correspondant* has been seized. The grounds stated in the warrant of seizure are "exciting to hatred and contempt of the Government."

The preparations for the Chinese expedition continue with great activity. 8,000 men will probably

take their departure during the first fortnight in December. No definite appointment of officers has yet been made to command the expeditionary corps.

THE CONFERENCES AND CONGRESS.

A despatch from Zurich, dated Nov. 7, says:—Yesterday the French and Sardinian Plenipotentiaries held a Conference, lasting from twelve till two o'clock; after which a conference of all the Plenipotentiaries was held, which lasted until three o'clock.

The following is a despatch from Paris, dated Friday:—"The French and English Governments have completely agreed on the bases of the Congress which is to be held at Brussels. All that remains to be settled is an official ratification from the English Government."

[To this the *Daily News* replies:—"The simple fact is, that the conditions which must be settled before England can enter a Congress are not yet agreed on."

PIEDMONT AND LOMBARDY.

A letter from Turin on the 30th ult., in the *Union*, says:—"M. Dabormida, Minister of Foreign Affairs, on returning from Paris entertained the firm conviction, which he on several occasions expressed in the council of ministers, 'that the King of Sardinia must entirely abandon the idea of getting anything in Romagna, and must in particular recall all the Piedmontese officers serving in the bands of Garibaldi, if he wished France to aid him in a European congress.' A courier was sent to Garibaldi with counsels in accordance with the desires of the French cabinet; but the general replied by a very sharp letter to the effect that the command of the Romagna troops had been spontaneously offered him by the political chiefs of the country; that on his arrival he had found not an army capable of serving, but a mere mob without discipline or cohesion, and that in less than two months he had increased their numbers and disciplined them; that it was he, in fact, who had created the army of Romagna, and that the fate of that country was in his hands; and that consequently he would never in any case cede to the counsels of a power which has injured the Italian cause. He said, moreover, that if the Piedmontese ministry should be disposed to adopt a 'new line of policy different from that which he and the Cavour cabinet had adopted in common, he (Garibaldi) would maintain alone that policy, and would cause it to triumph over all weakness and all resistance.' This letter which, it is said, was addressed to the King, was read in full council, and it caused a difference of opinion among the ministers—MM. Dabormida and La Marmora wanting to disavow completely the presumptuous general and to join the Conservative party, and the other ministers being opposed to such a rupture. It is this incident which gave rise to the report that a modification was about to take place in the policy of the cabinet."

It is said that the interview between the King of Sardinia and General Garibaldi, which various telegrams have announced, was not the most satisfactory. According to this account Garibaldi declared frankly to the King that Italy was betrayed, and that he should put himself at the head of the revolution; and that Victor Emmanuel replied that he hoped he would not commit such an absurdity, but that, if he did so, there was no alternative but to employ force to prevent it.

Another Turin letter of the 30th ult. says:—"General Garibaldi, who arrived here the evening before last, left again yesterday for Bologna, after a long audience with the King. MM. Minghetti and Rosa, who were the only Piedmontese functionaries remaining in Romagna, have just resigned their posts as intendants of Ferrara and Ravenna. You will not fail to perceive the political significance of this measure, with which the Sardinian government and M. Dabormida's late journey to Paris are not unconnected."

The *Piedmontese Gazette* publishes a decree transferring the Court of Cassation to Milan.

The subscriptions to the loan continue; the applications are very numerous, and it is asserted that more than the amount required has already been subscribed.

CENTRAL ITALY.

The *Paris Pays* says that the Tuscan National Assembly is convoked for the 7th instant, in order to prepare the way for "a new and solemn expression of the wishes of the country." In consequence of doubts alleged to be entertained in Europe of the value of the resolutions proclaiming annexation to Piedmont, the Provisional Government wishes, so says the *Pays*, to throw the fullest light upon the subject. The *Pays* assumes that there will be new elections by universal suffrage, and it affirms that there has been a total misunderstanding on the subject of annexation, the Tuscans never having meant for a moment to be annexed in the same complete and entire sense that Lombardy is.

The elections of the members of the Municipalities at Florence and other places in Tuscany have terminated without any result, on account of almost all the electors having abstained from voting.

VENETIA.

A telegram from Venice, dated Nov. 2nd, says:—"On the occasion of the reopening of the Opera a noisy demonstration has taken place here. Brigandage continues in the Venetian provinces. Several persons have been arrested in Verona by Hungarian soldiers for distributing revolutionary prints."

A Vienna letter says:—"The state of public feeling in Venetia is so very bad that there is no

other but official communication between the Italians and Germans. A fellow-countryman, who left Venice a few days ago, states that his Italian acquaintances "cut him dead" because he spoke with an officer whom he met on the Place of St. Mark.

AUSTRIA.

The Austrian Government is now at issue, not with the Hungarian Liberals, but with the Conservative party in that country, who deny that the Emperor had a right to make a decree relative to the future position of the Protestant Church in their country, inasmuch as that was secured by treaty, and cannot be changed except with the consent of the old established constitutional authorities in Hungary. The discontent of the Hungarians is universally diffused, and is rapidly increasing. Austria must make some concession before long, or be content to face another Hungarian rebellion.

The Vienna correspondent of the *Times* says it is tolerably certain that the moment when the Austrian government will be obliged to make concessions to Hungary is not far distant.

The *Austrian Correspondence* publishes an article, which commences by stating, that some foreign papers had given an incorrect, and partly a false account of certain events, connected with the meeting between a high Austrian functionary and several Hungarian magnates. The article expresses regret for the controversy on this subject in some home newspapers, as the principal want at the present moment is moderation, and the strengthening of the moral peace between the different nations comprising the Austrian empire, and concludes by expressing a hope that this conviction will soon become general.

At Vienna a torch procession in honour of Schiller is allowed, and the festivities will be on a grand scale.

GERMANY.

In the secret sitting of the Second Chamber of Hesse Darmstadt on the 8th, the proposal of M. Herleins to present an address to the Elector in favour of the re-establishment of the constitution of 1831 was definitively agreed to by 38 against 5 votes. The Elector has refused to receive the address of the Chamber.

At Berlin a torchlight procession in honour of Schiller was proposed on the eve of the festival, but objected to by the Police Director and by Count Schwerin. *Wilhelm Tell* is to be given on the 11th at the Opera-house. The King of Hanover has subscribed 200 dollars.

ALGERIA.

The *Moniteur* publishes the following despatch of General Martimprey, dated Camp Ain-Tafourel, 30th Oct.:—"Beni Snassen has submitted to the conditions of peace dictated to him. These tribes will give hostages and will pay tribute as reparation for their unjust attacks. I have stipulated that the chief of the mountain should come into my camp, in order that I may receive guarantees for the fulfilment of the conditions of peace. He has just left my tent where I received his visit. In four days I shall settle the affairs with Ouchda, then those of the plain of the Angades, and the slopes of the Zekkara."

TURKEY.

Advices from Constantinople to the 29th ult. state that the new Grand Vizier insists, in the first place, that the culprits in the late conspiracy should not be executed. To this the Sultan has readily given his consent. The sympathies of the population continue to be in favour of the accused. The Grand Vizier demands complete reforms, and wishes that the chief religious dignitaries should contribute largely to the public taxes, and that the Sultan should sacrifice one-third of his own revenue. The Grand Vizier having met with resistance to these measures among his colleagues, a modification of the Ministry will therefore take place. It is stated that Ethem Pacha will succeed Fuad Pacha. The Chief of the General Staff, Tefik Pacha, has been banished. On the 23rd and 27th ult., Ministerial Councils, attended by all the Ministers, have taken place.

The four Patriarchs of the Greek Church have presented a project to Fuad Pacha for raising tithes from the revenues of the convents, to be applied to the payment of the clergy.

The publication of the *Levant Herald* has been resumed; the *Presse d'Orient*, however, has been definitively suppressed.

AMERICA.

THE ATTEMPTED NEGRO INSURRECTION.

Accounts from Washington respecting the Harper's Ferry outbreak state that Brown and the other prisoners had been sent to Charleston, where they would be indicted and tried. Brown had made a confession to Governor Wise. Papers that have been found in his possession implicated Jerrett Smith, Joshua Giddings, and other abolitionists, who furnished money. Brown, whose wounds were not serious, says he had contemplated this movement since 1856. All his party were either killed or captured, except one. It is said that the papers do not show that the negroes at Harper's Ferry were partakers before the fact in the conspiracy. It had been thought proper not to publish yet the names of the conspirators, but it appears the whole affair was organised with considerable care. A constitution and code of rules were drawn up, to which the conspirators were bound to accede.

It appears from this document that it was intended

to establish a provisional government, having three branches, legislative, executive, and judicial. All persons of mature age, whether of the oppressed races or not, should be fully entitled to protection under the same. The rules go into much detail. Among other things, they provided that "the entire personal and real property of all persons known to be acting, either directly or indirectly, with or for the enemy, or found in arms with them, or found wilfully holding slaves, shall be confiscated and taken whenever and wherever it may be found, in either free or slave States." Art. 39, 40, and 41 require all to labour for the general good, and prohibit immoral actions. Art. 43 enacts that "Marriage relations shall be at all times respected, and families be kept together as far as possible, and broken families encouraged to reunite, and intelligence-offices shall be established for that purpose. Schools and churches shall be established as soon as may be, for the purpose of religious and other instructions, and the first day of the week shall be regarded as a day of rest, and appropriated to moral and religious instruction and improvement; to the relief of the suffering; the instruction of the young and ignorant; and the encouragement of personal cleanliness; nor shall any persons be required on that day to perform ordinary manual labour, unless in extremely urgent cases." All persons connected with the organisation, whether male or female, were encouraged to carry arms openly, but concealed weapons were prohibited. Persons having arms living within the territory holden by the organisation, but unconnected with it, were to be seized. A special article intimated that it was not intended to encourage the overthrow of any State Government or of the Federal Government, or to look to the dissolution of the Union, but simply to amendment and repeal.

A manifesto by Jerret Smith, directed in August last to the chairman of the Jerry rescuers, curiously foreshadows the outbreak and its attendant circumstances. Brown had provided arms sufficient for 1,500 men, and on search being made at his house a number of letters and other documents were found, among which was one from Frederick Douglass, and another from a lady containing the dollars "for the cause." The result of the engagement at the Ferry appears to have been six citizens and fifteen insurgents killed, three insurgents wounded, and five prisoners. The news of the outbreak caused great excitement and alarm in Washington, and precautions were taken in case of an outbreak occurring in that city. In the mean time, apprehensions of further skirmishes were current in the neighbourhood of Harper's Ferry, and the citizens were arming. Colonel Lee went with a company of Marines to Harper's Ferry, but found all quiet. On withdrawing the consternation of the people increased, and they were endeavouring to organise companies for general defence when the last accounts left.

The arms recently furnished to a coloured volunteer company of Philadelphia have been taken away by the Adjutant-General in consequence of the affair at Harper's Ferry.

A New York paper says:—"The slaves are being moved out of Missouri with great rapidity. The owners are sending and selling them to the south, and very soon whole counties will be without a single bondman. This is not surprising. It is certain that the State will soon provide, by law, for the emancipation of all the negroes within its borders, and the proprietors of that species of property naturally prefer to sell them for the high prices now prevailing in the market, rather than to have them taken from them a year or two hence at the estimation of public appraisers."

The preliminary examination of Captain Brown, the leader of the Harper's Ferry outbreak, and his four surviving companions, had taken place at Charleston, Virginia. Brown protested against the unfairness of being hurried into an examination, and denounced the proceedings as a mockery of justice. The case was handed over to the grand jury, and the trial was expected to commence the day the steamer sailed.

The despatch of General Cass, in reply to Lord John Russell's despatch on the San Juan affair, had been forwarded to London, and is said to be firm and decided in tone.

The "Walker" filibusters lately tried at New Orleans, had been acquitted.

Dates from British Columbia are to Sept. 27, but there is nothing of interest respecting the San Juan affair. The Americans are represented as continuing their fortifications and entrenchments. The Boundary Commissioners expected to establish the line as far as east of Fort Colville before winter set in. The legislature of Vancouver's Island was about to be dissolved.

AUSTRALIA.

The Bombay has arrived at Suez with the Australian mails. Her dates are—Sydney, Sept. 13; Melbourne, Sept. 17; Adelaide, Sept. 19.

The first batch of elections for Victoria has gone against Ministers. The law officers, Treasurer, and Commissioner of Crown Lands are defeated. Don, a stonemason, has been returned to the Assembly, defeating the Treasurer. The Solicitor-General has been since returned. Imports are heavy; trade dull. There is considerable speculation in mining companies; forty in the market—some mere bubbles. The supply of gold keeps up.

In the Parliament of New South Wales, Ministers had been defeated, and had tendered their resignation; the leader of the opposition was, how-

ever, unable to form an Administration, and the old Ministry resumed office.

The total naval force in the Australian waters was 87 guns and 1,000 men. The Governor of Victoria stated to a deputation, that with regular troops, volunteers, and armed police, he had 3,000 bayonets at his disposal in event of hostilities between England and France.

FOREIGN MISCELLANY.

The *Journal du Havre* says that the King of Abyssinia has made over to France the isle and port of Massenah, in the Red Sea.

A memorandum signed by 15,000 persons has been addressed to the peoples and governments of Europe by the inhabitants of the district of Mantua.

A Russian squadron, composed of one man-of-war and five frigates, will remain during the winter at Villafranca.

A letter from Canton states that all the inhabitants of that place are arming in secret, and that the missionaries are in great danger.—*Daily Telegraph*.

The contractors for the submarine telegraph between Constantinople and Alexandria are very unfortunate. The cable has given way a second time.

In the course of the recent negotiations between the Pope and M. de Grammont, it is narrated that his Holiness said to the French Ambassador, "I quite understand the difficulties of his Majesty's position; he wishes to satisfy at once me and Garibaldi."

From the coast of Africa, we learn that the Memphis, American slaver, had, it was supposed, escaped the American cruisers and ours, and left the coast with 700 slaves—and that there were twenty-six slave vessels expected on the coast for cargoes of slaves from the United States.

A letter from Jerusalem says:—"In order to protect travellers from bandits, Surreya Pasha, Governor of Palestine, has ordered that thirty block-houses, to be occupied by troops, shall be constructed at intervals on the roads from Jaffa to Jerusalem, from Jerusalem to Ebron, and from Ramleh to Gaza."

Mr. H. W. Weston sends to the *Times* the following extract of a letter from his son, dated Shanghai, Sept. 3:—

It is not safe to go out at all. Last Sunday nine seamen left a ship, the Henry Ellis, and went about two miles to the back of this house. They were met by a party of Chinese, and five were murdered on the spot. Four made their escape. Three, it is supposed, lost their way and have since been murdered. And numerous other instances I could mention of cruelty and death, but we must put up with it, as we have no troops and scarcely any navy.

THE AMERICANS IN PEKIN.

The *North China Mail* publishes an account of Mr. Ward's visit to Pekin, evidently from the pen of Mr. Ward himself, or that of one of his assistants.

Mr. Ward sailed from Woosung on the 17th, and entered the Peiho on the 21st of June. On the 24th Mr. Ward and Commodore Tattnall entered the Peiho, and found no proper officer to meet them at the forts; but were referred to Pehtang, a place to them unknown. The battle of Taku occurred the next day, when the two American officers acted in a manner that will always render their names dear to Englishmen. On the 26th Mr. Ward went to Pehtang, and after much trouble had an interview with a Chinese official on the 8th. The result was that Mr. Ward was further detained at Pehtang until the 20th, when he was sent forward first in "covered carts" to Petsang, a place on the Peiho five miles above Tien-tsin, and thence in boats to within twelve miles of Pekin. The remainder of the journey was performed on horseback, the embassy not being able to bear any longer the springless carts and stone roads. They entered Pekin through a Chinese crowd on the 27th of July, and proceeded to the quarters allotted to them in the Mantchou part of the city. The next day they began a long series of negotiations, extracts from some passages of which will show their purport. On the 29th Mr. Ward met the Imperial Commissioner, and Kweiliang made a statement to show that the English and not the Chinese had broken the treaty.

He then proceeded to state that, as the Emperor had a regard to the Americans, he wished to do them honour by granting them an audience, and it only remained for the parties then present to settle upon the manner of approaching the throne. Without going into needless details upon the interesting conversations which ensued on this topic at this and subsequent interviews, it will be better to recapitulate the main arguments used by the Chinese functionaries in explaining and urging their views, as these show most clearly the real nature of the ceremony used at the Chinese court. The different estimation in which the Emperor regarded a friendly and equal nation like the United States, whose chief magistrate was in every respect equal to himself, from tributary nations like Siam, Corea, Lewchow, or Annam, was repeatedly referred to by Kweiliang. He sometimes styled the President "ta-hwangti," or Great Emperor, and sometimes "President" (a word which he has learnt), and occasionally "kiun-chu" or Princely Ruler, to prove his respect for him. Such being the relations between the two countries, the ko-tau or regular form of obeisance required of envoys from these nations, i. e., san-kwei-kiu-hoh, "three kneelings and nine knocks," would not be expected; "but," said the judge, "one kneeling and three knocks will do for a friendly Power." This remark was not taken up by the Commissioners, nor was the ceremony even in this mitigated form again referred to, so that it cannot be said that the ko-tau in any shape was demanded of Mr. Ward by the Chinese as a preliminary to his audience of their Sovereign.

To this Mr. Ward replied, that while he entertained

the greatest respect for his Majesty, and in that only felt what the President himself had expressed in the letter of which he was the bearer, he wished to declare in the plainest terms, that, highly as he would regard an audience, and important as he deemed it under the present circumstances, still he had never asked it, and the treaty said nothing about it; but he would not kneel when he came before the throne; he could only salute his Majesty as he did his own ruler, and as Ministers of the United States did the Sovereigns of all other nations when they saw them; he knelt only as an act of worship before God, and would never do so before any man. They were subjects of the Emperor and must obey his ritual, but he represented a nation whose dignity he could not compromise by such a compliance; and, furthermore, true respect must always proceed from the heart, and if the outward ceremony was not voluntary it was hypocrisy. He would bow very low, and even nine times, if that would add to the solemnity in their view; or he would stand uncovered during the whole audience, while the Emperor sat. More than this he would never willingly perform. While this form of salutation exhibited all the respect he felt towards the President, which they must themselves acknowledge was quite as great as he could feel towards the Emperor of China.

The Commissioners answered that if they were in the United States they would conform to any requirements made of them at an audience with the President, and that the American Minister ought to act on that principle in their country; that they could not show respect to their Sovereign otherwise than by kneeling, for anything short of that was absolutely nothing in their estimation, and would be deemed so by the Emperor. He would regard it as an indignity for a Minister from a friendly nation to come to his capital and refuse to see him when he required so much less of him than he did of his own courtiers, besides which, the President would be offended with him for not showing proper respect to his Envoy. In some European courts, even in the English, persons knelt before the Sovereign when presented to him, and it is no more derogatory to do so here than there. They did not hesitate to say that they regarded the homage paid their monarch as of the same sort as that given to gods, and would even burn incense to the President, as well as make the ko-tau to him, if required at Washington. In order to manifest entire respect, "You are a Plenipotentiary," said Hwaahana, turning to Mr. Ward, "and certainly have full powers to do such an act."

"I am not invested with powers sufficient to enable me to change the laws and usages of my country, and cannot do anything to degrade it," was Mr. Ward's reply.

There were more of these discussions, in the course of which the Chinese quoted precedents for kneeling from the ceremonies at the Papal Court; and in the meantime, although not confined, the Americans were under a guard "to keep off the people," and were prevented from seeing the Russians. The Chinese then hit on this device:—

The Chinese Commissioners were obliged to go out twelve miles to the summer residence of Yuen-ming-yuen to report to his Majesty, who was passing the hot weather there, and no reply was expected from them till the 4th; but the next morning the judge, with countenance anything but joyful, unexpectedly appeared. He had come from the summer palace, where he and the Commissioners had been all night, with a plan which he thought would succeed. This was that they should address Mr. Ward a letter, stating that the Emperor intended to honour him with an audience to receive the President's letter; he should then reply that he was willing, if granted the honour, to make his respects to his Majesty in the same manner that he would before the President, neither diminishing nor adding thereto. There was, of course, no objection to this procedure, and the draughts of both documents were made out, and the judge took copies away with him. The detail of the expedient to be observed was also explained, which was, that when the Minister came towards the throne, the table on which the President's letter was to be placed standing between the two, he should bow as low as he had represented, and then two chamberlains would approach, and raise him up, with the exclamation, "Don't kneel!" He would then present the letter by placing it on the table, whence it would be taken by another chamberlain, who on his knees would hand it to the Emperor.

This came to nothing. The Emperor decided that unless the American Minister would either touch one knee or his fingers to the ground he would not see him.

While this concession was refused as being much more than an American representative ever performed before his own or any other ruler, it was again declared that in this persistence of our own usages there was no disrespect intended to the Emperor, who must of course be the final judge of what he deemed suitable to his own dignity. The question of an audience was thus settled, so far as the American embassy was interested, after five days' earnest discussion. During the whole of it the Chinese Commissioners made use of nothing but fair argument. They never even alluded to the helpless position of twenty foreigners, as a reason for their complying with a ceremony which seemed to them, doubtless, the extreme of liberality. It is impossible to decide the question satisfactorily, but the final obstacle to the audience seems to have been the conviction in the minds of the Chinese, that Mr. Ward would not do what was really done at European Courts; and what they declared the English Minister had promised last year he would do—namely, perform the same ceremony before the Emperor which he would before the Queen.

The next despatch from the Prime Minister was very characteristic of Chinese diplomacy, for in it he referred to the unsatisfactory discussion about the ritual, and then asked the American Envoy what he had come to Pekin for; he took the whole argument for granted, that every Minister expected to see a Sovereign when he came to his capital, and that as he would not see the Emperor, the President's letter could not be received; and then what was the next step? There was a deadlock, for, until this was over, how and where could the treaty be exchanged? The reply conveyed to Kweiliang a brief recapitulation of the circumstances under which Mr. Ward had accepted his own invitation at Shanghai to come up, and quoted the Emperor's rescript as communicated by the Governor-General at

Pehtang, permitting him to do so; and then proposed to deliver the President's letter to him, after which the treaty could be exchanged. The answer of the Chinese came late on Saturday night. It was short, and stated that the Commissioners were awaiting his Majesty's rescript fixing the place for exchanging the treaty; but added that, as the audience could not take place, so the letter could not be received, and that it would be unsuitable to exchange ratifications in the capital.

Pehtang was fixed as the place for the exchange; President Buchanan's letter was presented to Kwei-liang; and the Americans returned to Pehtang, there to exchange the treaties.

After the exchange was over the Chinese proposed to deliver one of the two prisoners taken from the English, who had declared himself to be an American, to the Minister, and brought him forward for that purpose. He proved to be a Canadian by birth, and it required some time to explain to the two Chinese officials the political difference between Canada and the United States and their geographical proximity, the more so as no maps were accessible. After a full explanation of all the points of the case they concluded to deliver the man over to Mr. Ward entirely on grounds of humanity, and he was thus received. The next day, August 17, the Tootywan returned to the outer anchorage, where her arrival was gladly hailed by the commodore and his officers, and on the evening of the 18th the Powhattan sailed for Shanghai.

Court, Official, and Personal News.

The Court remains at Windsor, and last week Prince Albert was indisposed, but appears to have recovered.

It is said very splendid hospitalities and gaieties will take place on the arrival of the Prince and Princess Frederick William.

His Royal Highness the Prince of Wales has been elected honorary member of the Oxford Union Society. The Hon. Colonel Bruce and Major Teesdale were, at the same time, elected honorary members. His Royal Highness has several times visited the Union Society's Rooms, and has attended the debate. His Royal Highness has also paid a visit to Blenheim Palace.

The Lord Chancellor held his first reception levee on Wednesday. Here the Lord Mayor Elect, Mr. Alderman Carter, made his appearance with other aldermen, and the Recorder introduced their worship. The Lord Chancellor then made a short speech to the effect that her Majesty highly approved of the choice of the citizens.

At a meeting of the Senatus Academicus held on Tuesday, the degree of LL.D. was conferred by acclamation on Lord Brougham, Chancellor of the University of Edinburgh.

The Dublin *Freeman's Journal* gives us to understand that the Government is collecting, as far as Ireland is concerned, information as to the condition of the rated property of the country, with a view to form the basis of a new Reform Bill.

A Cabinet Council was held on Monday, at the official residence of the First Lord of the Treasury, in Downing-street. The Ministers present were—Viscount Palmerston, the Lord Chancellor, the Duke of Argyll, Sir G. Cornwall Lewis, Lord John Russell, the Duke of Newcastle, the Right Hon. Sidney Herbert, Sir Charles Wood, the Chancellor of the Exchequer, the Duke of Somerset, the Right Hon. C. P. Villiers, Sir George Grey, the Right Hon. T. Milner Gibson, and the Right Hon. Edward Cardwell. The *Court Journal* of Saturday says, in reference to this meeting:—"It is whispered in official circles that the gravest matters are not only to be discussed, but, if possible, settled at this particular council. Of course the subjects are, as yet, a Cabinet secret." The Italian question, and the expedition to China were thought to be the most likely topics.

Lord John Russell has, during the past week, remained at Pembroke-lodge, Richmond-park, owing to a severe cold. We are happy to say his lordship is much better.

According to *Allen's Indian Mail*, Sir Charles Wood, the Indian Secretary of State, has divided his Council into six permanent committees, and has made other important changes in the business of his office, with a view to a more effective administration.

Postscript.

Wednesday, November 9, 1859.

LATEST FOREIGN NEWS.

CENTRAL ITALY.—THE REGENCY OF PRINCE CARIGNAN.

BOLOGNA, Monday Evening.

The Minister, Marquis de Pepoli, read to-day before the Assembly a message announcing that the Government had always pursued a system of moderation, and further stated that the financial resources of the country had during the last quarter increased one million and a-half, and concluded by saying that the establishment of a Regency would place the credit of the country on a firm footing, and that Central Italy would appear before the Congress with more authority.

The National Assembly of the Romagnoles has unanimously voted the Regency of Prince Carignan, and has invested him with full powers.

PARMA, Nov. 7.

The National Assembly of Parma has resolved upon conferring full powers on Prince Carignan, and has appointed his highness Regent.

MODENA, Nov. 7.

The Assemblies of Parma and Modena, convoked yesterday, determined unanimously to-day on electing Prince Carignan as Regent.

The dictatorship of Farini was confirmed, pending the Prince's acceptance of the office.

FLORENCE, Nov. 7.

The Assembly has resolved to take into consideration the proposition to create Prince Carignan Regent of Tuscany in the name of the King of Sardinia, and will give its vote on this question to-morrow. The resolution was received with the cheering of the public.

THE TREATY OF PEACE.

ZURICH, Nov. 7.

In consequence of a fresh incident occurring in the settlement of the financial question, the signing of the treaty of peace has been deferred for several days.

ZURICH, Nov. 8.

The signature of the treaty has been delayed on account of Austria claiming payment of the forty millions of florins due by France on account of Piedmont in Conventions Münze instead of the new Austrian currency. Baron de Bourqueney has referred the question to Paris for instructions, and it is thought that the difficulty will be overcome and the treaty signed without further delay.

PRUSSIA.

BERLIN, Nov. 8.

It is stated on reliable authority that, at the interview held at Breslau, the Emperor of Russia and the Prince Regent of Prussia have determined not to consent to a revision of the Treaties of 1815, or to take part in any Congress in which England would not be represented, the last resolution being proposed by Prussia.

The *Prussian Gazette* publishes an article of which the following is a summary:—

The *Allgemeine Zeitung* insists on its statement that the interview between the Emperor of Russia and the Prince Regent of Prussia had a tendency hostile to England. The same paper pretends that Prussia had entered upon the policy of France and Russia to isolate England, and had promised to maintain an unconditional neutrality in case war should be declared by France against England. In order to support these absurd insinuations, the *Allgemeine Zeitung* refers to the imaginary statements of some Prussian newspapers, which are known to belong to the Opposition press, and which have a self-understood interest to disfigure every step of the Government for the sake of obtaining a basis for attacks against it. The writers of the *Allgemeine Zeitung* place themselves, by their conduct, on the same footing with certain French journals, which in translating the malevolent conjectures of the Prussian opposition press transformed them into positive facts. These tactics may be considered ingenious, but are hardly patriotic or useful to the interests of Germany.

AUSTRIA.

VIENNA, Nov. 8.

The Schiller festival has been celebrated here to-day in a most brilliant manner, in presence of immense crowds of people. The torch-light processions were numerous and well attended; the greatest order and enthusiasm prevailed throughout the town. The weather was exceedingly fine until towards the conclusion of the festival, when rain fell, but not, however, in any considerable quantity.

SPAIN AND MOROCCO.

MADRID, Nov. 7.

Marshall O'Donnell will positively leave this evening. The transport steamers detained on account of the bad weather have now arrived at Algeiras, and offensive operations will commence immediately.

The cholera continued to prevail amongst the troops collected at Algeiras, and in the space of nine days there were sixty-six cases, of which nineteen proved fatal. The authorities of Tangiers had sent away all the natives not capable of bearing arms, and had brought into the town 800 infantry and 2,000 cavalry.

FRANCE.

PARIS, Nov. 8.

The Emperor arrived here to-day at three o'clock, from Compiègne, and proceeded to the Hotel du Louvre to pay a visit to the Grand Duchess Maria of Russia.

The *Daily News* correspondent at Florence sends the following important items of information:—

I am now in a position to state, on what I think good authority, that the Emperor's mission did not meet with a better reception at Rome than at Turin. Pius IX. has regarded the proposition of the Confederation as an absurdity, and has replied accordingly. The anger of Louis Napoleon was roused by the refusal of the Pope, and Count Walewski was directed to inform Cardinal Antonelli that since the Imperial will was not properly attended to he must make up his mind to have his Holiness's troops in Rome, as the French would be recalled to France before the year was over.

Two months ago Count Morelli, a son of an English lady of high rank, was sent to St. Petersburg on a diplomatic mission to the Russian Minister of Foreign Affairs. Of course Prince Gortchakoff could not officially recognise the Florentine diplomatist, but he received him several times, and assured him that it was his master's desire to have the Tuscan question settled in a way which would satisfy the wishes of these populations.

The official *Gazette* of Vienna says:—"H.I.H. the Duke of Modena has left Vienna for Italy to inspect his troops, and to ascertain for himself, on

the approach of winter, their position and their wants."

The Russian government has just authorised the Princess Czartoryska to pass some months with her family at Warsaw and in Volhynia.

A despatch from Malta states that two English ships-of-war have left for Ancona, and two others for Corfu.

A letter from Rimini, in the *Corriere dell' Emilia*, says that the Bishop of Rimini paid a visit to General Roselli, to thank him for the respect and reverence manifested by the soldiers, not only towards him but also towards all the priests, and for the good conduct of the troops in the town.

It is said in Paris that the King of Sardinia tells the Emperor that he cannot adhere in the congress to the policy of France touching the restoration of the deposed dynasties; but he will promise not to give any armed aid to Central Italy so long as there is no military intervention there by any other power.

ABOLITION OF STATE AID TO RELIGION IN TASMANIA.

(From the *Hobart Town Mercury*, 13th Sept.)

On Friday evening last, after an animated debate, the House of Assembly, by a majority of fourteen to six, allowed the Bill to abolish State-aid to Religion to be read a second time.

Last night the House went into committee upon the bill, when the following amendments were carried:—

1st.—That on the 31st of December, 1860, all ministers of religion now receiving pay from the Colonial Treasury shall cease to be paid officers of the Government, and shall receive compensation or a retiring allowance under the rules applicable to retired officers of the Civil Service, such retiring allowance or compensation to be paid by the Colonial Treasury, and to be chargeable on the general revenue.

2nd.—That the sum of 100,000*l.* in debentures, bearing interest at the rate of six per cent. per annum, shall be granted in lieu of the 15,000*l.* per annum now reserved under the Constitutional Act, such sum to be divided among the different Churches now receiving State-aid in proportion to the amount at present drawn by each.

3rd.—That the sum appropriated to the Church of England shall be vested in the Synod of the Church of England in Tasmania for the purpose of that Church in this colony; and the sum appropriated to the Churches of Scotland and Rome, and other Churches, in trustees for the use of their respective Churches in this colony.

These resolutions were referred to a select committee, to be embodied in a bill, and a sum of 100,000*l.* was appropriated for the purposes set forth. Whether these resolutions will be accepted by the Legislative Council is at present uncertain.

Yesterday afternoon Mr. Alderman Carter, Lord Mayor Elect, was sworn into office as Lord Mayor, at Guildhall, with all the customary forms and ceremonies.

Another bar of gold has been recovered from the Royal Charter. From the advices received at Lloyd's the wreck does not appear to have materially changed in position, and hopes are still entertained that by far the greater part, if not the whole, of the gold will be saved.

A subscription list has been started at Liverpool for the relief of the sufferers by the loss of the Royal Charter. Upwards of 1,000*l.* has already been contributed.

It appears from an official return issued by the Central Association of Master Builders, that the number of men who had resumed work under the declaration up to Saturday was 13,320; and under a shop-rule about 3,000.

Prince Frederick William and the Princess Royal arrived at Dover at two o'clock yesterday morning, by her Majesty's packet Vivid, from Calais. The Royal party proceeded, at ten a.m., by special train to London, and from thence to Windsor.

Last night, the Right Hon. James Moncrieff, the Lord-Advocate of Scotland, delivered a lecture before the members of the Young Men's Christian Association and others, assembled in Exeter Hall, taking for his theme the influence of Knox and the Scottish Reformation upon the Reformation in England. The hall was extremely crowded on the occasion, though the admission was by payment—in some instances so high as half-a-guinea. On the platform were several members of Parliament and many ministers of religion. Mr. R. C. L. Bevan acted as chairman. In a discourse commencing at eight o'clock, and lasting nearly two hours, but the interest of which never for a moment flagged, the learned gentleman sought principally to exhibit Knox in the somewhat novel light of an English rather than a Scottish Reformer, with the latter of which characters his name is usually associated in the popular mind.

MARK LANE.—THIS DAY.

A very limited supply of English wheat was on offer in to-day's market. For both red and white qualities, the demand ruled steady, at prices fully equal to Monday's currency. We had an improved inquiry for fine foreign wheats, and, in some instances, the quotations had an upward tendency. Low and damp parcels moved off slowly, at rate rates. The barley trade was very firm, but no actual change took place in prices. Fine malt sold steadily—other kinds slowly, at previous rates. There was a good consumptive inquiry for oats, and prices were the turn in favour of sellers. Both beans and peas moved off steadily, at full quotations. Flour was firm, but not dearer.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	630	910	420	880	430
Irish	—	—	—	—	—
Foreign	610	920	—	3,000	500 sack.

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The Nonconformist.

WEDNESDAY, NOVEMBER 9, 1859.

SUMMARY.

THE arrangements for a European Congress on the affairs of Italy, in spite of the assertions of continental journals, are as yet far from being completed. Though the Emperor of the French has laid down his ultimatum in his letter to the King of Sardinia, the Great Powers, as he may have suspected, are not very eager to accept it. In fact, our own Government declines to adopt his bases for diplomatic action; and it is remarkable that both Russia and Prussia decline to take part in a Congress of which England is not a member. This resolve may be taken to signify that these three Powers are in strict accord in respect to the settlement of Italy, and that their agreement is based on the recognition of the right of the Italian populations to settle their own affairs—this being the only principle upon which our Foreign Minister will take part in a diplomatic assembly. The essential parts of the treaty of Zurich have thus become almost a dead letter before that instrument is signed, and Austria continues in her state of isolation, backed only by the enforced support of the Emperor Napoleon, who is pledged to her against his own sympathies.

The attitude of the other Great Powers at the present moment conveys the meaning that France is not to dictate the policy of Europe. In this spirit both the Courts of St. Petersburg and Berlin oppose the revision of the treaties of 1815 demanded by the French journals. The fact is worthy of note as dissipating in the most complete manner the bugbear of a Russo-French alliance against England. Some of the Austrian journals, with a view probably to conceal the loss of position of the Court of Vienna in the councils of Europe, and vent their spite on England, have talked about a coalition against her. These statements are formally noticed by the *Prussian Gazette*, which describes as "absurd insinuations" the allegation that Prussia has entered upon the policy of France and Russia to isolate England, and has promised to maintain an unconditional neutrality in case war should be declared by France against England. Although these denials were quite needless so far as respects England, we find in them fresh reason for disbelieving in any Russo-French alliance, or any filibustering schemes of the Emperor Napoleon to be supported by other Powers.

The halting of diplomacy has given Central Italy an opportunity for taking one more step towards annexation with Piedmont. On Monday the national assemblies of Parma, Modena, and Romagna unanimously appointed Prince Carignan, cousin of Victor Emmanuel, Regent with full powers. There is little doubt that the Tuscan assembly has by this time taken the same course—equally little that the Prince, in spite of Austrian menace, will accept the high trust. One great advantage of this decision will be to concentrate in one person all authority in Central Italy, and thus prevent the chance of injurious outbreaks. The pressure of the Piedmontese deputies, who can only use in private an influence they ought to have had formally restored to them, seems to have had its effects on the King. The interview with Garibaldi is

interpreted as a sign that Victor Emmanuel is no longer disposed to act as a vassal of France, but will run all risks in setting at nought the programme of the Emperor.

The Italian chieftain has found an unexpected ally in this country. In a letter to Lord Brougham, the Earl of Ellenborough announces his intention to subscribe to the fund for the purchase of arms to be placed at the disposal of Garibaldi, having full confidence in his capacity. He is, in the opinion of the noble lord, the "one man who has at once a head to direct, a hand to execute, and a heart which tells him what is right." The letter goes on to say:—"Let the Italians follow where he leads, and they will at least acquire the honour which has been so long unknown to them as a people. He has no measures to observe with France. If he should obtain success, he will not consent to hold the provinces he liberates as a fief of the French empire. He will not lend himself to the carrying out of the idea of the first Napoleon, that France should be surrounded by weak dependent States." The whole letter of Lord Ellenborough is replete with good sense; and coming from a Tory peer of high distinction will not fail to encourage the Italian movement, and show that it commands the sympathies of all classes in England.

The Catholic clergy of Ireland have formally met under the congenial presidency of Dr. Cullen, to protest against any interference with the temporal power of the Pope. The resolutions adopted by the Dublin meeting contain as many perversions of fact as are often met with in so small a compass. It is really astonishing how utterly oblivious is the Popish clerical mind, when their own craft is in danger, that the three million subjects of the Pope have any independent rights. This rising of priests throughout Europe to rivet anew the fetters of these poor Italians striving after freedom and independence, is to our minds a fearful spectacle. Why were not the Catholic laity of Ireland summoned to the rescue of the Holy Father? Is it feared that they would prove as unmanageable as the Cork Town Council, which has refused to obey the mandate of Archbishop Cullen in the matter of the Queen's Colleges?

The details received of the insurrection in the United States do not support the idea that it arose out of Southern or political intrigues. The prime mover in the outbreak was "Old Brown of Ossawatimie," a stern New England Puritan, who some years ago settled in Kansas. Here he was molested by the border ruffians. The burning of his house, the killing of two or three of his sons under circumstances of peculiar atrocity, and the devastation and murders committed by these brutes, aroused all the fanaticism of his nature, and at last inspired him with the idea that he was commissioned by God to wage war upon slaveholders and to liberate negroes. He thus became a kind of Balfour of Burley, and was certainly the terror of all the border ruffians round about. The late outbreak at Harper's Ferry was to have been a negro insurrection, but only some half-dozen of them joined in the mad enterprise. Had one of the cotton states instead of Virginia been the scene of his efforts, the results might have been different. Nevertheless the insurrection, abortive as it has proved, has created a perfect panic in the slave states. We have little doubt that the attempt to implicate Senator Giddings, Gerritt Smith, and Frederick Douglass in this desperate scheme will break down. It is justly remarked by the correspondent of the *Daily News*:—"No one can see a grey-headed man, who has lost five sons in the cause of freedom, step in, with the last survivor of his family by his side, between the slave and his master, and with his thirteen other companions bid defiance to a whole state in the name of the Lord of Hosts, without more or less admiration. There is something grand in the old fellow's madness, and those here at the North who most condemn him acknowledge him to be well worthy, if not of a better, of a more hopeful cause, and of a happier fate than that which now awaits him."

MR. BRIGHT ON TAXATION AND REFORM.

THE Secretary of the Birmingham Landlords' Association, seeking Mr. Bright's opinion on the question of the Income-tax, has drawn forth a reply from the honourable member which enters somewhat largely upon the kindred topics of taxation and reform. Mr. Bright agrees with his catechist that the Income-tax is "hateful and intolerable"—but, when asked to promise that he will oppose, at any risk, any re-enactment of the Income-tax laws, he asks in return, "What can I do? What can any single member of Parliament do? I can protest—I can describe your grievance—I can denounce the wrong. I can say that a Government thus unjust will some day be overthrown. But all this, and much more, will not loosen the grasp

of the insatiable hand against whose extortion you complain."

The fact is, as Mr. Bright points out, that a very large proportion of our tax-makers, are, in one shape or another, tax-consumers also. It is not that they, personally, put the proceeds of taxation into their pockets, as salaries, although a goodly number of them—sailors, soldiers, lawyers, commissioners, and ministers—do this. It is rather that they belong, for the most part, to a class, who keep their wealth to illustrate the family name, and seek to quarter all but their eldest sons upon the public. Go through our several administrative departments—range under one head all the public servants, especially such as enjoy lucrative posts, who are nearly connected with members of the House of Commons—calculate how much every additional million sterling, expended by the nation, silently deposits in hands which can claim some kinship with those in senatorial ranks—reflect upon the almost infinite variety of ways in which an extravagant national expenditure makes things pleasanter for the families who have both Houses of the Legislature mainly in their possession—ferret out the innumerable good things which fall to the lot of those who have powerful relatives in either House—and you will readily see how it comes to pass, as Mr. Bright observes, and as everybody knows, (who knows anything of the matter) that "the House of Commons does nothing to check extravagance—it encourages it."

This, however, is not the only evil—not, perhaps, even the worst. Our tax-makers are not only directly or indirectly tax-consumers, but they are also tax-payers. To shift the heaviest burdens from themselves on to the shoulders of others, from property to industry, from wealth to labour, is their natural tendency. Their tendency, we say—for it is not to be denied that the tendency is checked by various considerations, some of which do honour to their character. They are not mere voracious followers of prey. Of late years, they have done not a little to adjust taxation to the power to bear it. They have taken several steps in the direction of equity—slowly and timidly, no doubt—but they have taken them. Still, it cannot be denied, that our fiscal laws favour the class to which our tax-makers belong, more than those classes who "by the sweat of their brow earn their bread." Whilst they are clamorous against giving to numbers an ascendancy over property in the representation of the people, it is certain that they treat numbers as a more taxable element than property—laying upon the former about five times the burden which they lay upon the latter. Mr. Bright gives instances of this, and it would be easy to add to the number of them—but, after all, no special illustration can be more vivid than his general statement. Speaking of last year's taxation, he says, "The Customs and Excise alone raised more than forty-two millions, collected on articles the great bulk of which is consumed by that portion of the population which has no property but its labour, and no income but its wages, and which, as might be expected from the fact just stated, has no voice in Parliament, and is wholly without representation in the Government of the country." "Our rich class," he remarks, "is the richest in Europe; the administration of the country is in its hands, and a greater proportion of the heaviest taxation in the world is thrown upon the class possessing no property but its labour and wages, than is the case in any other country with whose system of taxation we are acquainted."

Such are the undeniable facts of the case. The remedy, Mr. Bright contends, is to be found only in a change in the authority by which taxes are levied and the public funds expended. "The only security for economy in Government, and for fairness in the laying on of burdens, is to be found in a House of Commons which shall honestly represent the people of the United Kingdom." We believe this—and yet we are not at all sure that much greater economy would be immediately realised. We advocate the enfranchisement of honest industry because we believe that it is a right which honest industry may fairly claim—but we are doubtful whether the result would be, at least for some time to come, cheaper government. Our governing classes have been at such pains to instil into the minds of the people a notion that the shortest way to social happiness is that which lies through the region of law—that religion, education, health, recreation, are so preferably promoted by legal machinery, and are so inefficient in the hands of the people themselves—that we hesitate to believe in any serious reduction of expenditure, as the immediate effect of complete representation. Even in regard to the costly luxury of war, we should be afraid to count very securely on popular abstinence.

But we do believe that the end would be reached by a somewhat more circuitous process.

Doubtless, a fair representation of the people would go far to adjust taxation to the means of paying it. The wealthier classes would soon be compelled to take upon them their proportionate share of the burden—and the end would be that the wealthy, the educated, and the influential would find strong inducements to mount guard over the public purse. This would constitute, in due time, an admirable check upon administrative extravagance and waste, and might even lead some of our statesmen to distinguish between what can best be done by Government, and what it can best leave to the good sense and right feeling of the community. Possibly, under the state of things we are now contemplating, political philosophy might examine afresh some of its bases, and instead of casting about for an increase of functionaryism, it might clear the ground of much that already exists. When the rich begin to feel the weight of the taxes leviable on the community—feel it, we mean, in due proportion with other classes—we shall have very different language held in the House of Commons, as to the duties which do, or do not, lie within the province of the Government.

So that Mr. Bright and we arrive, though by a somewhat different process of reasoning, at the same conclusion. We have not much reliance on the economical habits of our householders—but we are tolerably sure that they will strive to shift some portion of their burden upon others more able to bear it. And when that has been done, we shall get a self-interested and intelligent check upon all unnecessary outlay, and upon those passions which lead to outlay. Hence, without attributing to one class more virtue than to another, we heartily adopt Mr. Bright's closing position—"Let the householders of England, Scotland, and Ireland—let the heads of families—let those who form the nation—speak through fairly chosen representatives in Parliament, and justice in raising taxes, and economy in spending them, may be hoped for."

THE AMERICAN MINISTER AT PEKIN.

MR. WARD, the Ambassador from the United States of America to the Emperor of China, has been up to Pekin, and has returned to tell us what are the advantages to commerce, to civilization, and to Christianity, which are to be reasonably anticipated by battering a way thither for our own Ambassador, Mr. Bruce. He started on his journey by the route prescribed for him and for the French and English Ministers by the Chinese Court, very shortly after the disaster at the mouth of the Peiho, and found no obstacle placed in his way to the capital, but, on the contrary, every facility and the utmost courtesy. He travelled from Peytang, with a suite amounting in all to twenty foreigners and ten natives, in vehicles commonly used in that part of the country—somewhat rude, it must be admitted, but, on the whole, as comfortable as the customs of the Chinese would admit of. The *cortège* was conducted with every mark of respect as far as Peytang, above ten miles above Tientsin by the river, where five boats of different sizes had been provided for the Embassy, in which the gentlemen found good accommodation, the escort occupying as many more. Thence they were tracked up the river for five days to Tungchau, and thence, over roads of "unutterable depravity" to the capital. Amid crowds of Chinese who "exhibited the quiet curiosity and good order for which Chinese crowds are noted," they were taken to the lodgings prepared for the Embassy, situated in Thirteenth-street, and about a mile and a-half from the gate; and on their arrival were met by two high officers deputed by the Mayor of Pekin to attend upon the strangers.

At Pekin, Mr. Ward, attended by only three of his party, went to the public hall, where the Imperial Commissioners met him, surrounded by a great crowd of officials of every shade of button, all dressed in their easy summer costume. Kweiliang soon entered upon a vindication of the late acts of his Government in respect of its plans for the exchange of the three treaties.

He declared that the Emperor had a right to obstruct the channel of his own rivers, and had done so at the mouth of the Peiho to prevent foreign ships ascending to Tien-tsin; that he would have been blameworthy if all ingress had been closed, but, on the contrary, every arrangement had been made for conducting all the Foreign Ministers to Pekin by way of Pehtang. The English Envoy, however, had not gone to that place, but had tried to force his way through the barriers at Taku, even when warned of the consequences; and that by so doing the English had broken the treaty, and not the Chinese, upon whom the responsibility of the violation did not rest. He then went on to compare the refusal of the English and French Ministers at Shanghai to see him and his colleague, after having waited in that region many months for that purpose, with the visits which had taken place between them and the American Envoy, and his offer of a ship of war to bring them up the Gulf, which the regulations of their own Government prevented them from accepting; and concluded his harangue with the remarks that the hostile feelings of the English were also seen in their bringing as large, if not a larger, force to exchange their treaty than they

had to make it, while the peaceful designs of the Americans were proved by their coming in only one vessel.

The American Minister, correctly enough, no doubt, regarded this harangue of Kweiliang as addressed not so much to himself, as to the aged statesman's own countrymen in the room—the *sang froid* of some of whom in taking off their hats and seating themselves at side tables, led to the inference that they were much higher in rank than their crystal buttons indicated, and that the Premier felt the necessity of explaining his acts before them in unmistakable terms. Then came a discussion as to the fitting ceremonial to be observed in an interview with the Emperor. Mr. Ward was kindly informed that the *Ko-tau*, or regular form of obeisance required of envoys from nations like Siam, Corea, Lew-chow, or Annam, consisting of "three kneelings and nine knocks" would not be expected—"but," said the judge "one kneeling and three knocks will do for a friendly Power." Mr. Ward decisively intimated that he could only salute his Majesty as he did his own rulers, and as Ministers of the United States did the Sovereigns of all other nations when they saw them—he knelt only as an act of worship before God, and would never do so before any man. He was willing to bow very low, and even nine times, if that would add to the solemnity in their view, or he would stand uncovered during the whole audience while the Emperor sat—but more than this he would never willingly perform. The point was discussed for two hours, when the Commissioners waived any further debate until they returned the visit. They then adjourned with the American party to an adjoining apartment, where a sumptuous repast was provided, and where, in honour to the foreigners, the novelty of knives and forks and napkins had not been forgotten.

The visit was returned—the subject was resumed—but Mr. Ward was inexorable. The Commissioners, therefore, concluded the discussion by saying that they "had better report to his Majesty that the customs of the two countries were so unlike, it was better that no audience took place, much as he desired to do honour to the American nation in its representative." The Chinese Commissioners, however, in reviewing the subject among themselves, hit upon the following laughable expedient—which was that "when the Minister came towards the throne—the table on which the President's letter was to be placed standing between the two, he should bow as low as he had represented, and then two chamberlains would approach and raise him up, with the exclamation 'Don't kneel!' He would then present the letter by placing it on the table, whence it would be taken by another chamberlain, who on his knees would hand it to the Emperor." To this Mr. Ward made no objection, but was subsequently informed that the proposal had been outvoted in Council. The President's letter was delivered to Kweiliang. The American Minister returned to Peytang, where Hangfuh, the Governor-General of Chiali, was designated to exchange the ratifications of the treaty.

And now, in view of this narrative, it may be confidently asked what earthly use there will be in our forcing a resident English Minister on the Court of Pekin. It is plain enough that the privilege we obtained by treaty can never be honourably used, nor made available for any honest diplomatic purpose. Matters of trade and commerce can be far better regulated by less pretentious methods. And what interest can we have to promote at Pekin but a purely commercial one? There is nothing else in common between the two empires. For what then are our extensive warlike preparations? Are we going to Pekin to overthrow an authority which we can never re-establish, and involve a third of the human race in anarchy? Or are we about to repeat in China what we have already done in India? Our whole Eastern policy is a disgrace to our Christian civilisation—and it will be well if the greed of commerce do not hurry on to national ruin in the end. At any rate, our Government ought to let us know what is to be the determinate policy of this country towards China. We are now hurrying into a third war with that semi-civilised Power—but with what object we defy the wisest living statesman to inform us.

THE NEW PHASES OF POPULAR EDUCATION.

In the last five years the Mechanics' Institutes, and other self-supporting agencies for extending education, have passed through a great and gratifying revolution. These institutions, especially in the manufacturing districts, which but a short time since seemed likely to die of inanition, have taken a new lease of life. On all sides we hear of their success, and of the increasing numbers of the working classes that avail themselves of the facilities thus afforded them. The means by which this educational revival has been effected deserve the

thoughtful consideration of the statesman as well as the educationist.

In his speech at the meeting of the Association of Mechanics' Institutes of Lancashire and Cheshire held in Manchester last week, Mr. Disraeli stated that, considering the difficulties which, in a country circumstanced as England is, the question of popular education must always encounter, he had ever thought that one of the most obvious means by which those difficulties could be successfully dealt with would be by an effort on the part of the people themselves to overcome them. The right hon. gentleman has the best reasons for expressing his satisfaction at the soundness of this principle, so far as Lancashire and Cheshire are concerned. He had on Thursday to tell a tale of educational triumphs brought about by the most simple methods. By means of itinerating libraries, classes, night-schools, competitive examinations, and a union of strength, these Mechanics' Institutes have been enabled thoroughly to lay hold of the working classes of the manufacturing districts. The right means having been employed, have called forth a desire for education and a willingness to pay for its privileges, never before suspected. Mr. Disraeli could point with pleasure to the fact, that out of 22,000 members of these institutes, 8,500 were in habitual attendance upon the evening classes, of whom upwards of 1,200 voluntarily had come forward and challenged all the difficulties and tests of a competitive examination. To no less than 133 of these students he distributed prizes and certificates of honour. He thus described their position in life:—"The first-class certificate in algebra was obtained by a boy of fifteen—who, by the by, received a second-class certificate in arithmetic also, I think,—a boy working in a factory at 5s. a-week. And who are those men to whom I am to have the high honour to-night of offering these recognitions of their labours and their merit? They are factory operatives in all the various classes of that branch of labour. There are weavers, minders, piecers, and every class of factory labour is represented. Then there are real mechanics, men who make machinery, and who think over the principles by which those wonderful results of art are accomplished. There are men who work by manual labour, and earn weekly wages, yet have submitted themselves to as severe and as scientific a test, however limited it may be, as the proudest university might offer; and in a competition distinguished by emulation they have obtained the recognition of their intellectual power and their admirable industry." With these results before him the right hon. gentleman rightly came to the conclusion that these establishments, the object of which is to diffuse a love of knowledge, to cultivate the understandings, and refine the tastes of the great body of the working population, can no longer be said to have failed.

But the success recorded by Mr. Disraeli fairly leads to wider conclusions. In the teeth of such facts, what becomes of the plea that working men cannot afford the expense of education? Here are 5,800 men cheerfully and voluntarily taxing themselves for their own instruction, and setting apart the little leisure they have after their day's work for the acquisition of knowledge. Nay more. This association of Institutions—mainly supported now by the working classes, be it remembered—have buildings of their own, at a cost of 83,774*l*. Is it not, then, an insult to our factory population to regard them, in the matter of education, as mere paupers, who cannot get on without putting their hands into the pockets of the general community?

The experience of the Lancashire institutions shows also that educational success is not simply a question of money or machinery. Not five years ago some of our most conspicuous educationists were for taking the languishing Mechanics' Institutes into the pay of the State. Supposing that had been the case, have we reason to believe that they would be as flourishing as they now are? Would they not probably have lost the little life that remained in them, and have become a burden to the public and a useless piece of machinery in regard to the education of the operatives? After many experiments and failures, these institutions have at length become adapted to their object, and the result is that they are prosperous and self-supporting.

It is surprising to us that a man so thoughtful and philosophic as Lord Stanley should be so blind to the natural inferences from these notorious facts. At the meeting in question, his lordship, while rejoicing that we have in Great Britain upwards of 1,000 literary and educational institutions, intended for, and mainly supported by, the working classes, could yet hanker after a system of national education which would repress this self-reliant spirit. The great complaint, in Lancashire at all events, is, not that the machinery of education is deficient—in

Manchester there is room enough, and to spare—but that the young are earning a living when they ought to be at school. But the remarkable success of night schools shows that the operatives themselves are alive to this evil, and doing their best to remedy it. The State-supported machinery for day schools, to a great extent, will not work; the self-sustained agency of the night schools is in beneficial operation. So true is it that Government meddles in such matters only to spoil.

Those who are aware of the vicious activity and absorbing tendencies of the Committee of Council, will not be surprised to learn that these simple and valuable agencies, the night schools of Mechanics' Institutions, are, like voluntary schools all over the country, threatened with competition and eventual destruction. The following is an extract from the report of the committee of the Association of Mechanics' Institutes of Lancashire and Cheshire read last week:—"The committee cannot conceal that the Government is slowly and steadily rearing a strong opposition to the educational department of mechanics' institutions by the establishment of subsidised night schools for the instruction of the labouring classes during the years of adolescence. The night schoolmaster, backed by the public purse, when in his own building, is in some cases enabled to offer lower terms to the working classes than the mechanics' institution, but without its collateral advantages." How long is this irresponsible body, the Committee of Council on Education, to be permitted to devise these schemes for pauperising our population? We need to talk of Socialism amongst the working classes. The Minutes of Council, concocted by a few busy officials at Whitehall, are the very essence of Socialism. It is incredible that so corrupting an influence should be allowed to poison the independent spirit of our population without Government or Parliamentary intervention. This intangible body are not satisfied with having put in action an educational apparatus at once the most costly and clumsy that human ingenuity could devise, but actually use the national funds for competing with and destroying those self-sustaining educational agencies which our independent operatives have called into action. It is high time that this dangerous and encroaching department were called to account by Parliament.

MR. BRIGHT ON TAXATION AND REFORM.

At a meeting of the Birmingham Landlords' Association on Friday, the following letter from Mr. Bright was read, in reply to one which had been addressed to him by the secretary:—

Roehdale, Oct. 10, 1859.

Sir,—I have to thank you for sending me the pamphlet on the Income-tax. You ask my opinion of that tax; I have often expressed it in public, both in the House of Commons and out of it, and it seems scarcely necessary for me to state it again.

I may however say, that I agree with almost every word said against it in your pamphlet; and the longer I know the tax, and the more I examine it, the more I think it hateful and intolerable. Up to this point we are agreed, but here you leave me in the dark. As one of your representatives, you expect me to do something, and you wish me to promise that I will oppose, at all risks, any re-enactment of the Income-tax laws.

Now, let me ask you, how it is that with a population greatly increased, and with wealth increased, even beyond the increase of population, there is so much, and as we all feel, such just dissatisfaction with the amount and with the system of our taxation? Is it not because the national expenditure rises constantly and rapidly, apparently without any regard to the real necessities of government? There is no department in which the expenditure has not largely increased during the last ten years, and every year exhibits a greater contempt of economy on the part of the Administration and the Parliament. The Russian war threw wide open the door of the national exchequer, and since 1854 the great fund gathered from the industry of the people has been an easy prey to those who, on hollow pretences of every kind, manage to live at the expense of the payers of taxes.

The House of Commons does nothing to check extravagance, it encourages it. Its members are not so much of the tax-paying as of the tax-consuming class. They come from, and they chiefly represent, those whose families have for generations considered the taxation of the people as their lawful patrimony. The eldest of the family takes the estate in land, and the rest of the family occupy their lives mainly in a scramble for their undivided interest in that other estate, contributed yearly by the payers of taxes.

The House of Commons will not check the extravagance of the administration of the department, and it will not levy the taxes with any reference to what is just in the imposition of national burdens.

For sixty years it has levied a heavy probate duty on personal property, from which land and freehold property have been and are now exempt.

For nearly sixty years it levied a heavy legacy duty on personal property from which land and freehold property were exempt. In the year 1833 it pretended to correct this injustice as regards the legacy duty, by imposing a succession tax on land and freehold property, but it did this in a way to charge land and freehold property not more than one-fourth of the amount which is charged on all other kinds of property. This succession tax was to have raised two millions sterling a year; up to this time, I believe, it has not reached 800,000. in any one year.

The whole taxation of the country last year exceeded

sixty-five millions sterling. Of this vast sum not ten millions were raised by taxes affecting only the possessors of the visible property of the country.

The Customs and Excise alone raised more than forty-two millions, collected on articles the great bulk of which is consumed by that portion of the population which has no property but its labour and no income but its wages, and which, as might be expected from the fact just stated, has no voice in Parliament, and is wholly without representation in the government of the country.

The Parliament (I speak of the two Houses) is a Parliament of the rich, it has no immediate interest in economy, or in equal taxation. It is powerful enough to secure to the class which it really represents the patronage and the emoluments which are to be disposed of, in the spending of the vast sums which find their way into the national exchequer. What can I do? What can any single member of Parliament do? I can protest,—I can describe your grievance! I can denounce the wrong! I can say that a Government thus unjust will some day be overthrown. But all this, and much more, will not loosen the grasp of the insatiable hand against whose extortion you complain.

So long as the middle class of our population will tolerate a system of mock representation, based on the coercion of county constituencies, and the corruption of the boroughs; so long as the power of the great proprietors of the soil, in the one case, and the power of money, in the other, return an overwhelming majority of the House of Commons,—so long there can be no hope of any economical administration, and of a just distribution of the public burden;—and so long as the millions of workmen whose toil and skill produce all the wonders of which our national industry can boast, are purposely and insultingly excluded from any direct and legal influence in the election of members of Parliament, so long they may and must bear a load of taxation wholly beyond their means to support.

There is something essentially mean and singularly cruel in the manner in which the taxation of this country has been and is still levied.

Our rich class is the richest in Europe; the administration of the country is in its hands, and a greater proportion of the heaviest taxation in the world is thrown upon the class possessing no property but its labour and wages than is the case in any other country with whose system of taxation we are acquainted.

What is the remedy? It is to be found only in a change in the authority by which taxes are levied and the public funds expended. A monarch solely, or a monarch and an aristocracy, or both, working with a mock representation, never did, and never can give any security for economy in Governments, or for a just imposition of public burdens. They are admirable institutions, uncontrolled, to enrich the rich; and an aristocracy working with, and through a mock representation, is the most complete instrument ever devised to squeeze wealth from the toil of a nation under the pretence of governing it.

The only real security for economy in Government, and for fairness in the laying on of burdens, is to be found in a House of Commons which shall honestly represent the people of the United Kingdom.

Let the householders of England, Scotland, and Ireland, let the heads of families, let those who form the nation speak through fairly chosen representatives in Parliament, and justice in raising taxes, and economy in spending them, may be hoped for. I shall do all I can in favour of this justice and this economy, but every effort will be in vain until the public purse is taken from the custody of a class, and placed under the safe keeping of the people.

I will thank you to convey this expression of my views to the association you represent. I am very sorry I see so little prospect of rendering them any service.

Yours very faithfully,

JOHN BRIGHT.

Mr. J. L. Brierley, Birmingham.

POPULAR EDUCATION IN LANCASHIRE.

The annual meeting of the Lancashire and Cheshire Association of Mechanics' Institutions, held in Manchester, on Tuesday, was presided over by Mr. Disraeli, who distributed the prizes which had been awarded to members who had passed the examinations. The right hon. gentleman's address was chiefly marked by its encouraging tone towards all who are disposed to exert themselves in the work of self-elevation. He referred to the late Mr. Platt, M.P., as having had in his employ, shortly before he died, three persons receiving 1,500*l.* a-year, who had all risen from the ranks. Of course, such great prizes were few; but he maintained that the instances in which men were constantly rising by their ability and intelligence were very numerous.

Take this (he said) as an incontrovertible principle—accept this as a moral dogma of your life—every man has his opportunity. (Cheers.) A great point is this. It may be a long time coming, but, depend upon it, it is sure to arrive; and what you have to do in the interval is to prepare yourselves for that opportunity. (Cheers.) Many men have an opportunity, and are not capable of availing themselves of it. Some time ago a young man entered a public office, where preferment was regulated by routine and seniority. When he entered upon that office he had a right to calculate that in due time he would arrive at a post of great emolument and consideration in the State. I think this young man never had any very great confidence when placed in that office, that he was competent to the task which might ultimately devolve upon him. But he hoped, probably, as time went on, to shuffle through the responsibility of preferment. It so happened he came early to the post which for more than twenty years he knew sooner or later must be the prize of his existence, and so dreadfully alarmed was he at such a state of affairs that he refused accepting that of which for nearly a quarter of a century he had been dreaming. (Laughter.) That is an instance of a man who had an opportunity, and for want of ability could not avail himself of it. Another young man was recommended to me when I had the honour of being in office, and I had the pleasure of obtaining his appointment to an office which he could not undertake because he was not acquainted with the French language. If a man is not equal to the inevitable opportunity when it occurs, it is not his destiny

that he ought to condemn, but his own indifference and his own negligence. (Cheers.) I am reminded that this is not the first time my voice has been heard in this city. What I said before to the youth of this city I would say now to the more enlarged assembly that I appeal to. Don't take a depressed view of your position, but aspire to excel and advance. (Cheers.)

Among the subsequent speakers was Lord Stanley, who remarked that whatever room there was for improvement, Mechanics' Institutions had certainly not been a failure, but were conferring great and increasing benefits upon the population. On the subject of national education he said:—

Now, gentlemen, I don't want to enter into any topics which have been in former years, and which may be again, subjects of Parliamentary controversy and dispute; but this you will allow me to say in passing, for it expresses a profound conviction which I have long entertained, that if we are ever to have that which I believe would be a great public boon, that which I believe would be a great administrative reform—if we are ever to have a really national and effective system of school teaching for the poorer classes of this country, that is a boon which you will not receive at the hands of educationists or politicians. (Hear.) I don't despair of seeing it, but the people of this country will obtain it only when they make up their minds to do that which the people of America have done long ago—when they make up their minds to petition for it, to require it, to demand it as a right at the hands of the Legislature and the Government; then they will obtain it, and not, I believe, until then. (Cheers.)

The annual report of the association was of an encouraging character; and evening classes were mentioned as being especially useful and popular.

Lord Brougham presided at Accrington on Saturday at the distribution of prizes to the successful competitors in the examinations instituted by the East Lancashire Union of Mechanics' Institutions. Lord Stanley, M.P., Sir J. P. Kaye Shuttleworth, and Mr. Harry Chester, were also present.

The Rev. J. KENNEDY, one of her Majesty's Inspectors of Schools, having introduced the objects of the meeting, the distribution of prizes was proceeded with. About 120 successful competitors of both sexes were passed in review before the audience, and received prizes ranging in value from 5*l.* downwards. Of one class, it was mentioned, as an evidence of their earnestness, that they had hired a cot, and furnished it with conveniences and supplied it with fuel, in order to be able to pursue their studies uninterruptedly.

Lord Brougham then addressed the meeting.

Mr. HARRY CHESTER, of the Society of Arts, gave a lengthy exposition of the system of Examinations introduced by that body during the last few years, and moved the following resolution:—

That the system of annual public examinations of candidates for prizes, whether conducted in provincial unions of institutions, or as offered to the whole country by the Society of Arts, affords a means of testing the efficiency and stimulating the efforts of the evening classes, and of enabling employers of labour to select from the best conducted youths attending them such as show by talent, industry, and perseverance, and good conduct that they deserve confidence.

Lord Stanley, the Rev. Canon Richson, Sir J. P. Kaye Shuttleworth, Mr. Edmund Potter, and other gentlemen subsequently addressed the meeting.

UNIVERSITY OF LONDON.

The following is a list of candidates who passed the late (single) examination for the degree of Bachelor of Arts:—

FIRST DIVISION.—James Bithell, University; Thomas Bryer, ditto; Henry Nelson Capel, King's; Arthur William Carver, Huddersfield; Christopher Robert Cuff, King's; Thomas Dowse, Owens; John Gammell, New; Julian Goldamid, University; Edward Thomas Goldamid, St. Cuthbert's, Ushaw; Walter Hardie, New; William Hewgill, ditto; James Cole Jackson, University; George Lake, ditto; Arthur William Parsons, King's; William Edwin Price, University; Robert Vaughan Pryce, New; Edward Baines Pye Smith, University; George Robert Samuel, Wesley, Sheffield; Matthew Henry Starling, King's; Charles Cecil Stevens, Melbourne University and Spring Hill; Thomas Tyler, King's; James Lambert White, University; William Willis, Huddersfield.

SECOND DIVISION.—John Allen, University; John Anstie, ditto; John Thomas Barker, Lancashire Independent; William Crosby Barlow, Hackney Theological Seminary; Henry Charlton Bastian, University; John William Bradley, Huddersfield; William Burrows, Lancashire Independent; William Frederick Clarkson, New; William Cannon, Wesleyan, Taunton; Peter William Darnton, New; Valentin Chodron De Courcel, University; John Dollymore, ditto; Samuel Dyer, New; Henry Edwards, Stonyhurst; George Elliott, University; John Gerard, Stonyhurst; Jos. Groves, Wesleyan, Taunton; William Trotman Hewett, Regent's park; Thomas Horsman, University; James Johns, Spring-hill; Thomas Jones, Owens; Adam Clark McLean, Wesley, Sheffield; Henry Mathwin, Owens; Edw. Miller, University; Richard May Miller, ditto; Charles Morgan, Working Men's; William Manning Needham, University; Henry James Newbery, King's; Denis Maurice O'Connor, St. Gregory's, Downside; Henry Griffin Parrish, Lancashire Independent; Henry Parry, Owens; Henry William Porter, University; George Antonio Balli, ditto; Robert Henry Roberts, Baptist, Bristol; Frederick Hughes Seavill, New; George Seager, Stonyhurst; Henry Sergeant, ditto; Joseph Smith, King's; William Henry Sutcliffe, Wesley, Sheffield; Colmer Boas Symes, Cheshunt; Richard V. Taylor, Wesley, Sheffield; John Thomas Trevecca; Robert G. Thomas, New; Robert Burchall Tonge, Owens; John Robert Vaisey, University; Raymond Esmonde White, St. Patrick's, Carlisle; Thomas Wilson, University.

The Council of University College held their first session of the academical year 1859-60 on Saturday last. On the recommendation of the hospital com-

mittee, the name of Frederick Goldsmid, Esq., was added to the list of vice-presidents of the hospital. A vote of thanks was passed to Sir Francis Goldsmid for his eloquent address and courteous conduct in the chair at the presentation of medals to the students of the faculty of medicine on the opening of the medical session on the 3rd of October. Thursday, the 1st of December, was appointed for the examination of the candidates for the Joseph Hume Political Economy Scholarship of 20*l.* per annum for three years—examiners, W. Bagshot, Esq., M.A., and Professor Waley. Andrews Scholarships of 60*l.* each for proficiency in Greek, Latin, Mathematics, and Natural Philosophy, were awarded to Mr. Julian Goldsmid and Mr. George Ralli, respectively, on the report of the examiners, J. R. Young, Esq., and J. C. Addyes Scott, Esq., A.M., for the council, with the Professors de Morgan, Newman, Malden, and Potter. The Longridge Prize of 40*l.* for General Proficiency in Medicine and Surgery, by the recommendation of the faculty of medicine, was conferred on Mr. Thomas Charles Kirby. The award by three physicians of the hospital—Professor Parkes, M.D., Professor Walshe, M.D., and Professor Garrod, M.D., of Dr. Fellowes's clinical gold medals for the best observations on cases in the hospital, to Mr. Thomas Charles Kirby and Mr. Augustus Mawley, equal in merit, was reported. Various donations for the museums and library were reported.

THE SCHILLER FESTIVAL AT THE CRYSTAL PALACE.

To-morrow, the 10th of November, the hundredth anniversary of the birthday of Schiller will be celebrated at the Crystal Palace. Wherever the German tongue has its representatives, in Switzerland, in France, in the United States, even in Russia and Turkey, the 10th of November will be a *fête* day for larger or smaller communities. We believe that the exertions of the London committee specially point to obtain a profit large enough to link the name of Schiller by some dignified benefaction with the German Hospital or some of the German charities of London, or perhaps to found some charity which shall enduringly commemorate the homage paid after the lapse of so many years to the memory of the poet. From the outline of the programme that has been furnished to us, we gather that there will be grand orchestral and other musical arrangements on a scale suited to the vast dimensions of the Palace. A feature of the performance to-morrow will be the musical execution of the "Cantata," a poem written in lofty heart-stirring strains, a tribute which Freiligrath has offered to the memory of Schiller. During the performance of the "Cantata" in the Crystal Palace, there will be an unveiling of a bust of Schiller, now being executed in the heroic size by the sculptor Grass. Another interesting feature will be the performance of Romberg's music to the "Lay of the Bell," to do justice to which a thousand vocalists, both English and German, will lend their aid. There will also be part-singing by various German clubs. But one of the principal attractions will be an entire novelty to most Englishmen, though one entirely characteristic and popular with the Germans. This is a grand torchlight procession. It will take place along the upper terraces and in the garden, and will doubtless produce a striking effect reflected on the glass facade of the Palace, and accompanied by a display of the fountains and the illumination of the Schiller statue on the upper terrace. The procession will be accompanied by the associations of German workmen, and by the various German glee clubs, who will sing the appropriate choral music.

THIRD TRIAL OF THE GREAT EASTERN.

The great ship left Holyhead at 12.30 on Wednesday, and came down Channel under easy steam, keeping in sight of the Welsh coast. There was a hard wind blowing south-south-west, with a boisterous sea and a heavy ground swell, in consequence of which, during the whole of the night, and up to noon the next day, the ship rolled heavily, it is supposed with an angle of about seven degrees on either side. The square sails were shaken out, with the intention of steadying her, but they were of no avail, and were therefore again reefed. The fore and aft canvas was set from the time the ship left Holyhead till her arrival at the back of the Isle of Wight. This was an excellent trial for the ship, and she behaved admirably throughout the passage, not a single rope having given way. She did not put out her power until reaching the Lizard, about noon yesterday, when both her engines were at work, and she was under fore and aft canvas. From the Lizard to Portland Bill she averaged a speed of thirteen and a-half knots per hour; whilst in a two hours' run between Eddystone and the Start the speed attained was nearly sixteen knots or eighteen miles per hour, as tested by several logs. With regard to the consumption of fuel, not the least doubt now exists that the Great Eastern's full steaming power will require at least 300 tons a-day, and for easy steaming under sail about 230. The vessel was off the Isle of Wight by eleven p.m. on Thursday and stood slowly on and off the shore all night, then rounding the Island and reaching Southampton Water via Spithead next morning.

The Great Eastern is now securely moored in Southampton Water, and has been officially visited by the Mayor and corporation. On Monday the Great Ship was thrown open to the inspection of

visitors at the fee of half-a-crown. Excursion trains are advertised to run on nearly every branch of railway.

THE WRECK OF THE ROYAL CHARTER.

The inquest was continued on Thursday afternoon and Friday, on the evening of which day it was closed. Among the witnesses were Suica, the boat-swain's mate; Mr. Mellor, the solicitor, who had aided in the examination of witnesses; William Foster, the carpenter; Mr. Marsh, a reporter of Chester; Mr. James Russell, one of the passengers; Thomas Griffiths, one of the crew; Captain Martin, of Liverpool (who had superintended the building and trial of the vessel); and Captain Alfred Fell, agent for the underwriters. The evidence was, for the most part, a repetition of the statements which have already appeared. Additional testimony was given to the sobriety of Captain Taylor, both habitually and at the time of the storm; although it appeared that reports of his inebriety at that time had been spread at the scene of the disaster. At the close of the evidence the coroner summed up in the Welsh language, Mr. Pritchard, of Bangor, interpreting the charge. After a deliberation of about a quarter of an hour's duration, the jury returned the following verdict:—

Having carefully attended to the evidence, we are unanimously of opinion that James Walton and others unfortunately lost their lives on board the Royal Charter by pure accident; that Captain Taylor was perfectly sober, and that his conduct proves he had done all in his power to save the ship and the lives of the passengers.

It was then officially announced that a Board of Trade investigation would be forthwith held.

On Thursday night one of the divers descended down that part of the wreck where it is supposed the specie lies, and brought up a bar of gold weighing 4*lb.*, and a cash box much crushed, containing a photograph bearing the following address:—"James H. Wkins, Esq., Well-street, High-street, Wells, Somersetshire." No bodies were washed ashore either on Thursday or Friday, except a portion of the mutilated body of an infant, which was conveyed this morning to the church. Persons who had friends on board still continue to arrive and seek admission into the church to view the bodies which remain there to be identified. Every facility and attention is shown to them by the Rev. Mr. Hughes, the rector.

Letters received at Lloyd's this morning mention that, owing to the boisterous state of the weather, the search for the bullion chest of the Royal Charter has been deferred. Some more copper has been found, but no gold. Official accounts make the aggregate value of gold on board, 322,428*l.*

The *Manchester Examiner* publishes some extracts of a rough note-book found on the beach at Moelfra, which belonged to the Rev. Charles Hodge, of East Retford, one of the lost passengers on board the Royal Charter. It may be gathered that the mind of the writer had been much exercised by temporal and family matters. He quotes several passages from the biography of Bickersteth suggestive of consolatory thoughts. A special prayer for a safe voyage for himself and fellow-passengers is also entered. It would seem that the number of souls on board the vessel on departure from Melbourne was 445. One of the passengers appears to have been placed under restraint on account of insanity, but got better and was released a few days before the wreck. The captain's birthday seems to have happened while at sea, probably when close off Ireland. The passengers may have given him a dinner and a testimonial at the same time, as we find the following entries:—"Wine (captain's birthday), 2*s.* 6*d.*; band, 5*s.*; captain's testimonial, 1*l.* 1*s.*" A testimonial was also presented to Mr. Hodge, possibly at the same time. The following entry is on the same page as those above:—"22nd (October probably), received 30*l.* as a present from the passengers."

The *Melbourne Argus* gives the following list of the first-class passengers on board the ill-fated Royal Charter:—

AUG. 25.—The Royal Charter, for Liverpool. Passengers:—Mr. and Mrs. Edwin Fowler, Misses Fowler, and servant; Mr. and Mrs. James Murray, Miss Murray, and Master Murray; Mr. Hugh Bethune, Mr. Joshua McEvoy, Mr. and Mrs. Bruce, infant, and servant; Mr. F. T. Hutton, Mr. Charles Hodge, Mr. and Mrs. Robert Jenkins, Mr. Robert Jenkins, and four Masters Jenkins; Mr. Mellor, Mr. Welsh, Captain Withers, Mrs. Tweedale, Mr. H. Beamer, jun., Mr. and Mrs. M. N. Pitcher, Miss Pitcher, infant, and servant; Mr. W. H. Morse, Mr. and Mrs. J. Grove, Mr. Molineux, Mrs. Nahmer and child, Mr. and Mrs. Garden, Dr. Hatch, Mr. and Mrs. Davis, Miss Davis, Miss L. Davis, Walter and Derwent Davis, Mrs. Fenwick and infant, Miss Fenwick, Master Charles and Miss Rosa Fenwick, Mr. Rufford, Mrs. Foster and servant, Mr. G. Watson, Mr. Walter Lafargue, in the cabin.

DEVASTATIONS BY THE STORMS.

On Sunday there was another storm, attended with serious loss of property, and it is feared with the sacrifice of life. During Saturday night and the whole of Sunday morning the wind in and near the metropolis blew a perfect hurricane, and vivid flashes of lightning passed over London. The thermometer in the open air during Saturday night was as low as thirty degrees, but by nine a.m. on Sunday the mercury rose as high as fifty degrees. Chimney-stacks, park palings, and trees were blown down in the immediate neighbourhood of Camberwell, Walworth, and Kennington. Flower-pots out of number were blown from balconies and other lofty eminences, and, strange as it may appear, winter plants not two feet high were forced out of the ground in

Montpelier-street, Walworth, and carried by the wind into the Camberwell-road. Along Betmonsey and Rotherhithe, as well as Bankside, Upper and Lower Fore-street, Lambeth, the Commercial-road, and Upper Ground-street, the water rushed into the cellars of the licensed victuallers, and did incalculable damage to their cellar stock. At Battersea Reach the water in the Thames rolled so high that it was impossible for wherries or small craft at one time of the day to pass over the river. The different market gardens in this part of the suburbs were three feet under water. Passing down the Eastern Counties line of railway a lamentable scene presented itself. Some hundred acres of land were covered with water, in some places several feet deep.

On the South Eastern, the Eastern Counties, and Great Northern Railways, the wind blowing nearly dead down the lines, the up-mail trains were delayed beyond their time of arrival, and on the other railways the down-trains were much impeded by the violence of the gale.

The past week has been very disastrous to the shipping on the eastern coast. Three vessels—a brig and two schooners—foundered off Yarmouth, and two of the crews are supposed to have perished. The Richard Carnall, of Fowey, from Liverpool for Yarmouth, with salt, got on the Hasborough Sands and filled with water. The crew were saved. Numerous other shipping casualties attended with loss of life are reported. Nine corpses have been washed ashore on Winterton beach. The loss of North country vessels during the autumn gales is likely to prove the most serious experienced for many years; and as several vessels that sailed for London, Hamburg, and other places, before the gale of Tuesday week came on, have not been accounted for, the most gloomy feeling pervades the north country seaports.

A correspondent, writing from Jersey on the 4th inst., says:—"The weather here has been truly awful. We have just got yesterday's letters (half-past seven p.m.) The Courier which brought them was forty-eight hours on her passage, and those on board of her say they never expected to see Jersey again. The telegraph cable is broken again."

The *Shipping Gazette* publishes its monthly summary of wrecks, from which it appears that, during the month of October, the number of wrecks reported in its columns was 269. In the month of January there were 177; in February, 165; in March, 151; in April, 159; in May, 110; in June, 94; in July, 81; in August, 127; and in September, 140; making the total during the present year of 1,473.

EXTRACTS FROM FOREIGN CORRESPONDENCE.

YEDDO, THE CAPITAL OF JAPAN.—But I must attempt to tell you what Kanagawa (the port of Yeddo) and the capital itself present to the eye of a stranger for the first time ushered into this mysterious residence of feudal chiefs and retainers of the middle ages, girdled with moat and bastion, and still wider sweep encircled by a city, the extent of which no European yet can tell, and still less guess at the number of its swarming population. Is it two millions or three? I cannot pretend to tell you. It is another London, which requires a twelvemonth to learn by heart, and a day's journey to traverse from end to end. Widely scattered along the western face of the bay, ascending by a gentle rise from the water's edge, and carried over several hills, or rather a belt of hills, of no great elevation; its low one-storied houses (a ground-floor and a garret), half concealed by the profusion of timber and foliage enclosed within the Daimio's grounds, and Buddhist temples plentifully scattered in all directions, give, upon the whole, a pleasant civilised air, but something quite different from any European city. There is nothing in the way of architecture or public building to mark a great city and the capital of a people far advanced in the arts of life and civilisation; one very good reason for which is the frequency of earthquakes. A few high and solid walls appear for defence round the two inner moated cities. These, rising some thirty or forty feet from the water's edge, are built with great blocks of granite, curiously let into each other, every one at different angles, and, in their peculiarity of construction and enormous strength, seem to be able to resist even the earthquakes; but every other dwelling in the city, with obvious and especial reference to such conditions, is built on one model, of a framework of timber, strongly girded together, the sides filled up between them with a network of bamboo, and never more than two stories in height, if a ground-floor and low garret deserve that title, and I should say are admirably fitted for resisting any ordinary shock. Even now, while writing, the whole house and the earth under my feet have been vibrating for more than a minute in a way not altogether comfortable; but the house showed no signs of distress, whatever the inmates may have done. And now that you must have gained some kind of general idea of the position and outward aspect of Yeddo, come with me all through the streets. There are some officers of the American or British men-of-war in harbour going on a shopping cruise, and although neither you nor I wear crowns on our caps, or epaulettes on our shoulders, they are numerous enough, and busy enough with their own eager curiosity, to allow us to join the party without appearing *de trop*. And now the boats have neared the shoal water, and we must all get out into those two or three miserable-looking little flat-bottomed punts, and be dragged over the mud on shore for the next quarter of a mile. The Tycoons need not have surrounded such a

landing with well-trimmed batteries as he has done—(how I wish I had some sheep grazing on their green-looking slopes in this sheepless, beefless land!)—for it would require an amphibious race to make a hostile descent there. And now we are arrived: not even the mud-sliders can get us further. What are we to do? It is quite plain we have twenty yards of water, reaching half-way up our legs, either to wade through, or trust ourselves on the backs of our rice-eating friends there, who seem willing to give us a lift. It is done. Now we clamber up a shabby wooden pier and rather dilapidated stone steps, and stand on the great Tocado or road at the entrance of Yeddo, leading from the capital to every part of the empire, and along which the Princes—the Damios and Kamas—hereditary and merely official take their way, surrounded by their retainers, when paying their annual visit to their “well-beloved cousin” the Tycoon; or going their way rejoicing to regain their liberty within their own territories, leaving their wives and children behind; which may or may not, I have not had time to ascertain, be an arrangement not altogether disagreeable to the parties concerned. But it does not seem based on any great regard for the joys of domesticity. And here is one passing, by the most fortunate concurrence. After the great man, who seems quite as curious to see you as you could be to catch a glimpse of him, come bearers of covers for his norimon if it should rain; trunks with his wardrobe, a large parasol if the sun is hot, more led horses, a few attendants on horseback, and then a squad of archers and followers. And so passed on his way the Damio, meditating, perhaps (it might well be), on the sudden and strange revolution in his country which has brought the foreigners once more to the Japanese shores, and even into the streets and thoroughfares of the capital.—*Letter in Daily News.*

AN INTERVIEW WITH GARIBALDI.—Garibaldi was at dinner when I went to see him yesterday about two o'clock. Having sent my name and errand to him, I was admitted into his dining-room without difficulty. He was sitting at the table surrounded by six officers of the staff, and was partaking of a modest dinner, which was served by a common soldier who wore the uniform of his former legion of the *Cacciatori delle Alpi*. After the meal was over, I had a long talk with one of those officers, who told me that the great leader never drinks wine, and never eats more than two sorts of meat at his dinner. At eight o'clock in the evening he goes to bed, and regularly gets up at two o'clock in the morning. He then reads for two hours some military book, and at four o'clock he despatches his private correspondence. At eight o'clock he has his breakfast, after which he goes into his office to transact military business. Garibaldi is never seen in public, except on duty. Even when he wants to get the fresh air of the sea he rides out of the town, taking the shortest and quickest way which leads to the *marina*. Loaded with stars and medals by more than one monarch, he never wears any decoration or distinction whatever, and when he is obliged to wear his uniform he does it with such nonchalance that you would scarcely believe that he is the hero of so many exploits of almost fabulous daring.—*Letter from Rimini, in Daily News.*

RELIGION IN THE ROMAGNA.—Spite of the general aspiration for liberty, the bulk of the population is still fond of Madonnas and saints, shrines and rosaries. This external manifestation of what a superficial observer would mistake for a deep feeling of religion is but the effect of habit and want of amusement. Indeed, I never felt, as I do now, the truth of Abbate Gioberti's reply to an English clergyman, who was asking him why, with the influence of his reformatory genius, he did not try to bring Italy to the Protestant faith. “Why, sir,” answered the great Italian philosopher, “my country is unhappily too Pagan to become Protestant.” And this is really the case, for ignorance and demoralisation have brought the people, more especially of Central Italy, to such a condition.—*Ibid.*

THE ITALIAN PEASANTRY.—Should, then, diplomacy thrust upon this country the dethroned princes—should the principle of non-intervention prove to be a mere Napoleonic deceit—then, but only then, the revolution will begin, and a bloody revolution it will be. Despotism Europe will then witness the same spectacle that was offered by Germany in 1813; every man belonging to the middle class will take up a musket or a pike in defence of the national cause. I say the middle class—which in Central Italy is very numerous, and includes the artisans of all kinds; there is not much to be expected from the peasants, who in their ignorance and stupidity are mere tools in the hands of a crafty priesthood. This, if I am not greatly mistaken, is the error which those who write upon Italian affairs are generally led into. As a measure of national defence, they take the whole number of the Italian population, and then conclude that Central Italy could very well arm 200,000 men. But unhappily such is not the case, for the rural population will never bear arms in defence of any cause whatever, and will be as indifferent to the restoration of dukes and popes as it is now to the existence of the newly established liberal Government. The Italian peasantry has been kept in such ignorance that it knows nothing of independence or freedom. It cares only about the *testatico*, or personal tax, or for the price of salt and tobacco, and would not lift up one finger or stir a moment from the farmyard were all the glorious Italian patriots of old, or all the numberless popes and kings of the earth, to call on them to join either the one army or the other. “*Viva Francia, viva Spagna, basta che se mangia.*”

[Long live France, long live Spain, provided we eat]; thus ran the proverb among the Italian peasants during Charles V.'s time, and thus it runs now, for their ignorance is as great now as it was in the sixteenth century. This is the worst of all the curses of despotism. It is bad that men should chafe under slavery, but worse, far worse, that they should be degraded by serfdom to the level of the contented brute. The moral revolution which has been of late accomplished among what the Italians call the *mezzo ceto* has not yet operated among them. It can only be the work of time, and the result of liberal and national Governments.—*Letter from the Romagna.*

ROME IN OCTOBER, 1859.—There is no gaiety, no animation, no bustle in the streets. I am not now speaking of the gaiety of fashion, the absence of which was of course accounted for by the season of the year, but of that which will show itself in a thousand ways when the people are contented and happy. I traversed frequently every part of the city, from the Piazza di Spagna, so well known to English residents, to the Ghetto, the Houndsditch of Rome, and it was the same everywhere. There is no music except the military music of the French bands; no singing. I did not hear a song in the streets during the whole time I was at Rome; and there is not a single out-door amusement of any kind—unless I except the performance of an equestrian troop, which is allowed to desecrate the Mausoleum of Augustus, and stable its horses in the sepulchral chambers of Marcellus and Germanicus. The Papal Government has not even the sense to give the people *panem et circenses*, as some compensation for their loss of liberty. The number of beggars is a disgrace to the streets, but this is a chronic feature of Rome. The *cafés* are dingy and sombre, and the *Caffè Nuovo*, which occupies the whole of the ground floor of the Palazzo Ruspoli in the Corso, and is the largest in Rome, if not in the world, is both in its gloom and its silence an apt representation of the Cave of Trophonius. I did not see five houses in the course of construction throughout the whole of the city, and as to anything like a spirit of enterprise, it would be a mockery to talk of it under the shadow of the Vatican. The streets are filthy dirty. I do not speak of the Corso or the Babuino, or the Ripetta, three of the main arteries of Rome; but almost all the rest are full of every abomination that can offend the eye or nostril. In some part of every street is written the word *immondezzaio*, which means that refuse and rubbish may be thrown there, and there it lies, festering and sweltering in the sun, until it is removed by the scavengers at night. The French may be said to pervade Rome. They meet you at every turn, and you find them in the most unexpected places. French dragoons are quartered in the Palazzo Barberini, and, indeed, old palaces seem to be the favourite barracks at Rome. Two French sentries keep watch and ward day and night in the Colosseum, and a great part of the Baths of Diocletian, a portion of which, as is well known, was converted by Michel Angelo into the noble church of S. Maria degli Angeli—now serves as a storehouse for forage and provender for the troops. But it must be admitted that the French perform their ungrateful task admirably, and I do not think they are unpopular. They keep excellent order, and form a first-rate police, while they seem studiously to avoid giving offence. They are always good-humoured and civil and obliging, and complain only of the dulness of Rome. I did not once see the semblance of a collision between them and the people; and yet the public feeling was sorely tried on one occasion while I was at Rome. It was on the departure of the Comte de la Minerva, the Sardinian *chargé d'affaires*, who, as all the world knows, was dismissed by the Pope, owing to the countenance given by the King of Sardinia to the revolution in the Romagna. My window was opposite to his hotel, and for three or four days before the Sunday on which he quitted Rome the Via Borgognona, where he resided, was lined with people, while a stream of visitors was constantly passing to his hotel to leave their cards with him as a token of sympathy and respect. No attempt was made to check this passive demonstration, and it was only when anything like a knot or group of persons collected that they were ordered to pass on. I asked a French soldier who desired me to move forward, “*Mais pourquoi?*” To which he answered, “*Je ne sais pas.*” On the Sunday afternoon a great crowd was assembled in the Via Babuino and Piazza del Popolo to see the Sardinian Minister pass, and nothing but the dread of the French military force present prevented the cry of “*Viva l'Italia!*” which was in every heart. I do not for a moment doubt that if the French troops were withdrawn from Rome the temporal government of the Pope would be at an end in twenty-four hours. The people would rise, and from my heart I wish them success in the struggle.—*Letter from an Englishman.*

A CLERGYMAN BURNT IN EFFIGY.—On Saturday night last an effigy of the Rev. John M'Allister, incumbent of Scotby, was burnt upon Scotby-green, amid the firing of guns and pistols. The reason assigned for these extraordinary proceedings is, that Mr. M'Allister has rendered himself obnoxious to some of his parishioners by prosecuting two of his domestic servants for petty larceny. We are informed that the rev. gentleman was hooted through the village when on his way to the singing class, which upon being counted was found to consist of himself only, the choristers having absented themselves for the reason above referred to.—*Carlisle Journal.*

Miscellaneous News.

THE NEW REFORM BILL.—At a meeting of the Leith Chamber of Commerce held on Tuesday, it was unanimously resolved to memorialise Government that in the new Reform Bill provision should be made to have a member of Parliament to represent Leith, unconnected with Portobello and Musselburgh.

THE WAKEFIELD ELECTION COMMISSION.—It is stated that the four gentlemen belonging to the Conservative party who were to have given evidence before the Commissioners at Wakefield, but whose absence was rendered necessary by pressing private engagements, have returned from the continent. Serjeant Pigott and the other Commissioners have decided on resuming the inquiry at Wakefield instead of in London, as had been intended. It is probable that the adjourned sittings will be held in about a fortnight.

SOIREE TO MESSRS. COBDEN AND BRIGHT.—The Financial Reformers of Liverpool will shortly commence their campaign by a *soirée* in the Philharmonic Hall, at which Messrs. Cobden and Bright will be present. Owing to the absence of Mr. Cobden on the continent they have not yet been able to fix a day for the demonstration, but it will probably take place towards the end of the present month or the beginning of December. The *soirée* is intended to be followed by a public meeting on the night afterwards in the Amphitheatre, over which Lord Brougham is expected to preside.

GUY FAUX DAY.—On Saturday the London streets were enlivened a little by representations of Guy Faux, and one or two other celebrated characters; but there being at present no great personage who is extremely objectionable to the London boys, the proceedings were destitute of any great interest. Cardinal Wiseman was caricatured a little, and at the east end of town the Rev. Bryan King came in for a small share of notice, but there was nothing particularly offensive about the caricature except the placards which were attached to the effigy, and which had reference to Popery and Puseyism.

MANCHESTER PEACE CONFERENCE AND ARBITRATION SOCIETY.—At a special meeting of the committee held on the 1st instant, the following resolution was unanimously adopted:—“That as European Congresses for the settlement of various national questions have been held from time to time, and have adjusted those questions to the satisfaction of the parties concerned, this committee is of opinion that steps should be taken forthwith to create a permanent Congress, as a standing tribunal to which all disputed international questions should be referred, without any appeal to the sword. And this committee respectfully suggests to the London committee the importance of taking such steps as may appear to them appropriate to so grave a subject.”

THE LANCASHIRE REFORMERS' UNION.—On Tuesday evening week a meeting of the council of the Lancashire Reformers' Union was held in Newall's-buildings, Manchester, under the presidency of Mr. George Wilson. There was a large attendance, and after the preliminary business was finished a resolution was passed congratulating Mr. George Thompson, who had been engaged as the agent of the union, on his restoration to health, and welcoming him among the reformers of Lancashire. Mr. Thompson, after thanking the members of the council for the honour they had done him, recapitulated the objects of the association, and showed the necessity of the work they had undertaken. Mr. Thompson will address a reform meeting at Chorlton-on-Medlock on Monday evening, and at Rawtonstall and Accrington on the 9th and 10th inst.

CHRISTMAS-DAY.—This year Christmas falls on a Sunday, “and business persons,” says the *Times*, “recollect the inconvenience experienced under similar circumstances in 1853, owing to the refusal or neglect of the Government to issue an Order in Council to enable it to be kept on the following day by providing for the previous payment of bills of exchange. The Monday was generally observed as a holiday, but a variety of special arrangements had to be made for the purpose, and as these were merely upon sufferance and not on authority, it was necessary for the sake of legal safety that various banking and other establishments should be kept open, and a large number of persons were thus compelled to be in attendance, although no business whatever was transacted. It is hoped, therefore, that on the present occasion the matter will receive timely attention.”

POOR-RATES AND PAUPERISM.—The monthly return on these subjects, emanating from the Poor Law Board, has just been published, from which it appears that during the months of July and August there was a decrease, and during the month of September a slight increase, in the number of paupers. There were 802,307 paupers relieved in the last week of June; but in the fourth week of September the number had fallen to 783,465, which is a decrease of 18,842, or 2·3 per cent. less at Michaelmas than Midsummer. The population of the places returned was, in 1851, 17,652,733; but, estimating the increase of the people by the ratio which existed between 1841 and 1851, the numbers are now probably, say the Poor-law authorities in Whitehall, 19,500,000, which gives one person as a pauper in every twenty-four; in other words, there is one pauper to every twenty-three self-supporting members of the community. This is exclusive of lunatic paupers in asylums, and of vagrants; but the addition of these two classes to the total would not, it is stated, materially alter the proportion. On a comparison of 1859 with 1857 and 1858 respectively, the

return also exhibits a considerable diminution in the pauperism for the last quarter. The lowest number, during the three Michaelmas quarters, is stated to be that entered for the last week of August, 1859—namely, 778,161. Looking to the principal manufacturing districts of the country, the table embracing that view shows the equally satisfactory result of a decline of pauperism. There is a decrease of 14,435 paupers, comparing Michaelmas 1859 and 1858, but it is observed that the decrease was still greater in the earlier weeks of the quarter. The metropolis, notwithstanding the misery occasioned by the strike, also continues to exhibit a decreased amount of pauperism as compared with 1857 and 1858, the numbers of paupers on the relief lists being unusually low during all the weeks of the past quarter, but more particularly during the earlier weeks.

DR. LIVINGSTONE IN AFRICA.—We are informed that Dr. Livingstone finds it impossible to proceed up the Zambesi river much further than Tete, owing to the small power and fragile build of his steamer, which he finds altogether unable to contend with the rapid current of the river. We understand that he has written to his friends in England, urging them to send out a more powerful boat, to enable him to ascend the stream and ultimately to reach the Victoria Falls—a distance of nearly a thousand miles from the mouth of the river. The vessel which is to be sent out will probably cost three thousand pounds; and we hope that the friends of this enterprising traveller, or the Government, or both united, will not allow the cost of this necessary expense to fall on the private resources of Dr. Livingstone himself.—*Star*.

THE WORKING MEN'S COLLEGE entered in the fifth year of its existence on Tuesday week. The students during the past year have exceeded 200. They have attended the various classes, which include, among others, drawing, arithmetic, mathematics, geology, chemistry, English grammar and composition, Latin, Greek, French, and English, and Bible history. Of the students from October to Christmas, 1858, 109 out of 242 belonged strictly to the class of operatives, the remainder being principally clerks, tradesmen, tradesmen's assistants and warehousemen, and schoolmasters. The operatives included, in the largest proportions, carpenters, cabinet-makers, pianoforte-makers, watch and clock-makers, opticians, printers, compositors, and bookbinders. The total number of students who joined the college in the first year were 400, in the second 350, in the third 260, in the fourth 296, and in the fifth to the end of the second term 169, making a total of 1,475.

THE CHANNEL FLEET IN THE STORM.—In the fierce storm of the 25th-26th ult. the Channel Fleet under Admiral Elliot did what no fleet, we believe, ever did before. It exercised. The gale caught it about the Land's End. It stood for the Eddystone, and when there might have borne up for Plymouth Sound, but instead of seeking shelter, the Admiral signalled to wear ship and stand out to sea to the southward, and this was done, the great ships threading their way amongst a throng of fishing smacks with their trawls down, and eventually the fleet went into Portland without a casualty of the slightest kind, without carrying away a spar, sail, or rope-yarn. This is a nautical exploit which shows that nothing has been lost in seamanship by the introduction of steam. For a whole fleet to have worn in one of the fiercest gales that ever scourged our seas without losing a stick, or any mischance, is a perfect marvel. And afterwards, in the darkness and storm, the ships sailed in order, wore at the same time by signal, and kept their relative positions. There is not another fleet in the world that could have performed this feat.—*Examiner*.

CAUGHT IN THE STORM.—On Tuesday night last week, the night of the fearful storm, some gentlemen, numbering thirteen or fourteen, returning towards Merthyr in an omnibus from the meeting of the Merthyr and Brecon Railway, were caught in a snow-storm. The snow fell in large flakes incessantly for hours, and drifted before the wind from the mountain's side, where it lay in large quantities, in some places five or six feet deep. The omnibus came to a standstill some miles from any house, and a number of passengers, led by two gentlemen experienced in mountain travelling, set out in search of a public-house. They came upon a small house on the roadside. The occupier stood outside, and resolutely refused admittance to the snow-caught travellers. The housewife, however, disturbed by the noise, deserted her bed and opened the door, thus preventing it being forced in. A rush was made for the inside, and a few went in search of those left in the omnibus on the road, who were soon conveyed to the cottage. A want of coal necessitated the use of green ferns and wood for fire, and the party took their turns at the fire to obtain warmth. Next morning they arrived in Merthyr.—*Swansea Herald*.

THE BUILDERS' STRIKE.—There is little new to add in reference to this long protracted struggle, except the fact that this week the conference have declared an increased dividend of 6d. per man, viz., 4s. 6d. for skilled workmen, and 3s. 6d. for unskilled workmen. The total number of workmen who received the dividend was 5,695. Messrs. Peto, Brassey, and Co., write as follows:—"It having been currently reported that we are giving work to men without requiring their declaration that no union shall interfere while they are in our employ between them and ourselves, we shall feel obliged by your permitting us to give a denial to this report. We have no difficulty in obtaining as many men from the country as we require in London, and arrangements are now being made to bring over skilled workmen from the Continent, who we

are aware may be obtained in almost any numbers at a much lower rate of wages; and we most deeply regret that the industrious men of London should allow themselves to be so far intimidated and misled as to render this course necessary, as it must inevitably involve the greatest possible distress and privation to them and their families during the winter; and when their places are filled they will be under the necessity of seeking employment elsewhere at a considerably reduced rate of wages."

DR. SMETHURST.—It has been reported within the last few days that an order had been sent down by the Secretary of State, commuting the capital sentence passed upon this prisoner to one of penal servitude for life, but upon inquiry being made on Friday of the officials of the prison, it appears that there is no foundation for the statement, and Dr. Smethurst still remains in Horseferry-lane Gaol, under the respite from the Crown, and not the slightest intimation appears to have been made with regard to the intentions of the Government as to his final disposal. The prisoner still exhibits the utmost coolness and composure, and it is rather a remarkable circumstance that since his conviction he has not been visited by a single person except his brother and Mr. Humphreys, the solicitor, who, it will be recollected, defended him at the trial. The prisoner was sent to Horseferry-lane Gaol on the 19th of August, so that three months have nearly elapsed since that period, and the extraordinary delay appears quite unaccountable to the officials of the prison, and every one connected with the case. The impression upon the mind of the prisoner himself still appears to be that he will receive a free pardon.

Law and Police.

THE EFFECTS OF THE STRIKE IN THE BUILDING TRADE.—A poor, half-starved, careworn looking woman sought relief of Mr. Selfe at the Thames Police Court on Wednesday, under the following circumstances:—She stated that her husband was a plasterer, and that he was compelled, very much against his will, to be on strike since the dispute in the building trade, and in the course of that time her children had been without sufficient nourishment, and sickness had visited them. Her home was nearly broken up, and everything had been pawned or sold to procure food, except three chairs and a bed. Her husband had also pawned his tools. "I have eight children, sir, all under thirteen years of age, and some of them are very ill. You cannot think what we have all suffered. My husband has now an opportunity of obtaining work, but his tools are in pawn, and he has no means of obtaining them. If he cannot obtain them there is no help for us but the workhouse. Dr. Atkins, of the Mile End-road, will speak to the accuracy of my statement." Mr. Selfe said the case was a very sad one, and as he said before, only one out of a multitude arising from the strike in the building trade. He was not certain he should be justified in using the funds placed at his disposal by the benevolent in support of look-outs. It would never do to pay look-outs from the poor-box fund. Some rule must be laid down to prevent his being overwhelmed with similar applications. The applicant said that her husband, her children, and herself were suffering from want of nourishment. Her husband was very anxious to resume his work, but he was unable to do so until his tools were redeemed. Mr. Selfe, who was evidently moved by the entreaties of the suffering woman, said if she brought a letter certifying that her husband and herself were deserving persons, and worthy of relief, he would provide her with sufficient from the poor-box to enable her to redeem her husband's tools.

Literature.

How Not to Preach. Translated from the French of NAPOLEON ROUSSEL. London: Ward and Co.

This strange title is a well-chosen one:—it will catch the attention of those who would pass by "Advice to Preachers," and by stimulating curiosity may perchance secure a hearing for wholesome truths that much need to be spoken. Never, we think, was it more necessary than just now, to teach our preachers "how not to preach," that learnt, how to preach will be ascertained by each man for himself without much difficulty:—but many men require to be expressly told, and re-told, what they have to cure in themselves, and to avoid in the examples of others, and to be rebuked and humbled, before they can be improved. We shall not, however, indulge ourselves in any description or criticism of what we deem the evils and absurdities of much modern preaching. M. Roussel probes the wound boldly; then counsels tenderly the healing measures that should be adopted: and we so far agree with him that we are willing to let him speak for us—and we are sure he speaks for many sermon-weary and faint and hungry souls besides—on this growingly important matter.

M. Roussel humourously dedicates his little book to himself—as a person likely to judge its intentions and criticisms leniently, yet to whom he may freely speak without fear of offence!

He tells us that these sketches are the impressions of thirty years' experience throughout Protestant Europe; yet, that he has not presented portraits, but types: so that "should any one recognise himself, so much the better; or should he think he recognises his neighbour, he then is the slanderer," not M. Roussel.

The first sketch is of *Eusebius*, who wishes to be esteemed a good preacher; and labours, not to discover and utter truth, but to find material for "an effective discourse." "Thoughts and feelings are to him what colours are to a painter: he grinds them, spreads them out, unites or opposes them for the sole purpose of producing effect." We are taken to hear him preach:—

"He rises, and silently passes his hand over his forehead as if seeking ideas; whereas ideas, sentences and words are all minutely and irrevocably arranged beforehand. At last he begins speaking slowly and solemnly, as if all worldly thoughts were far from him.

"At first the hearers are most favourably disposed. They have come to be moved and edified, and wish the preacher to be successful. It is their own cause which is in court, and they are quite ready to be convinced. The pulpit is indulgently judged even by those who are critical elsewhere. Eusebius knows this; he relies on it, and uses or abuses the privilege as a means of enhancing his own importance. He drops his words one by one, on his listeners, as if by so doing he increased their value; he spins out an idea, in order to make it last as long as possible. He has been talking for a quarter of an hour, but has said nothing yet. The congregation get impatient, and ejaculate mentally, but as they cannot speak out, Eusebius chooses to take their approbation for granted, and majestically closes a preamble full of pretension, but utterly devoid of connexion with his subject.

"But kings cannot live on thrones; they must needs descend sometimes to the level of their court. Thus Eusebius without very well knowing why, perhaps simply because it is difficult to walk continuously on stilts, proceeds with the first head of his discourse in a much more familiar tone. He has no wish to be simple (would that he had!) but it is pleasant to show the facility with which he modulates his voice. Besides, one who means to reach the top of the scale must economise his strength.

"Eusebius then announces the subject he means to develop. What it is I know not: all I know is that it has little connexion with the Bible, the words of which are borrowed, while its truths are slighted. Probably you will find in his discourse a little of everything except the Gospel.

"Our friend soon perceives that his audience is unmoved. He cannot change anything in the discourse, already written and learned by heart, so he attempts to produce emotion in himself and his hearers in another way. He swells his voice, gesticulates energetically and strikes the desk in his endeavours to excite warmth. This method is perfectly successful when the body only is concerned, but, unhappily, it has little influence on the mind. Eusebius utterly fails in his object, and his astonished audience merely ask themselves what he is about. As the outward sound and movement increase, all trace of real feeling is lost. Then a change comes over the congregation. Hearers are transformed into spectators. They came to hear the Gospel, and are obliged to witness a pantomime. Preacher and audience have alike abandoned their original position, the one appears on the scene without quitting the pulpit, the other may be said to be in the pit without quitting the pews. Sad perversion of sacred things!

"I abstain from fully describing the oratorical display; the trembling voice, the false intonations, the fictitious emotion which imposes on no one, the simulated action which revolts one's better feelings; the majestic tone which only produces wonder, the attempt at authority and menace which almost provoke a smile. The exact description of these would be like an act in a comedy, which I am unwilling to mingle with so serious a subject. If the preacher is ridiculous, it is not my fault.

"It is vexatious to think that Eusebius may contemplate this picture without recognising it. Some lines, perhaps, do not exactly fit the contour of his face; he thence concludes it was not meant for him, but thinks it wonderfully like his neighbour. Not impossible, for I had both in view! Yes, Eusebius, not the other only, but you also. If you think this an insult, I will add, I have been speaking from experience. Are you satisfied?"

Now as we want to induce our readers to take this little work into their own hands, we shall not multiply quotations; but we will indicate the range of M. Roussel's sketches. There is *Lorenzo*, whose preaching is "extempore, both in substance and form"—who "runs his scanty stock of ideas into a different mould, and imagines he has made a new sermon;" and who justifies his sloth and his inanity by saying, "my most feeble sermons have been most blessed!" There is *Cyril*, who is various enough in his style, and "turns the Bible into a Kaleidoscope;" and by spiritualising facts and words supposes himself to be drawing out the spiritual sense. *Antonio* is "an evangelical preacher;" and his discourses are reputed "scriptural and edifying;"—he despises "human wisdom," and so "of course never dreams of studying the meaning even of Scripture, but contents himself with quoting its words with desperate exactness:"—"his sermons are mere tissues of texts; *verses* both warp and woof." And there is *Cyprian*—a minister (Heaven pity and deliver his poor people!) who is "remarkable for his sustained 'dignity of manner in the pulpit!'" Again, there is *Justus*,—who has adopted "a very simple style;" by which he means that he explains nothing, proves nothing; but is content with affirmation, and pleads that he ought to imitate the example of Christ, who "spoke with authority." And last in this little portrait

gallery is *Horace*,—who affects to be philosophical, treats his hearers as his inferiors, and, with equal vanity and inability, fills up the sermon-hour with "dividing, distinguishing, and confounding;" but, as "his hearers have not the power to detect inaccuracies, he enjoys his reputation in safety." To all these ministers—and don't we all know them—our author has something to say worth their hearing. M. Roussel speaks as an evangelical believer, a preacher, and a faithful worker in the cause of religion on the continent:—he is sarcastic and severe, but not malicious or sneering,—he means not to create prejudice against the Pulpit, but, in the spirit of earnest faithfulness, to show how it excites prejudice against itself.

He closes his essay with a beautiful chapter on "Jesus Christ, the Preacher's Exemplar"—in which, perhaps, are a few things open to question, but for the most part deeply true and significant. On one point only we extract a passage:—

"Our Lord, instead of treating of subjects, treats of persons. He speaks less of salvation than of a saviour; he discourses, not of humility, but to the humble; he does not say that forgiveness of injury is a virtue, but rather 'Love your enemies.' In a word, he confronts, not ideas, but living beings. Notice for instance the sermon on the mount. Does Jesus enlarge on mercy, purity, humility, &c.? Not at all; he at once refers to persons, and exclaims, 'Blessed are the poor in spirit, the meek, the afflicted, the merciful.'

"This distinction appears to me fundamental, whether we consider the nature of the things themselves, or the object of preaching.

"In truth, virtue, and vice, doctrines and precepts cannot exist abstractedly. Take away saints and sinners, God and Satan, and all the rest is nought. There is nothing which is in itself redemption, but there is a Redeemer. The thief on the cross was saved by faith, though probably he had never heard nor uttered the word itself. These dogmatical expressions are the algebraic formula of language; they may give ideas, but not feeling; the knowledge of a system may be thus imparted, no salvation itself, and moreover the hearer is sometimes exposed to the temptation of thinking himself a Christian, because he understands Christianity.

"If I am told that Paul has freely used such expressions in his epistles, I reply that I am speaking of sermons, not epistles, and moreover, that I would rather imitate the master than the servant. I might say more; often abstract expressions do not really convey ideas any more than sentiments. People listen to such, with cold indifference, whereas when we speak of persons, interest is immediately roused. The majority of men feel so strongly the necessity of dealing with living beings, that it becomes requisite to imagine these beings, in order to communicate ideas. Jesus did so; witness his parables, where fictitious beings give life to doctrines.

"Many modern preachers do just the contrary; they eliminate persons and facts from the Bible, leaving only principles and theories. To be convinced of this, you have just to take up a volume of modern popular sermons, and compare the table of contents with the headings of chapters in the gospels; you will be struck with the wide difference; on the one hand, ideas, on the other, facts. I take an example from one of our best writers. I open the volume, and I find these titles:—

'The Look.'
'Minding the Things of the Spirit.'
'The Believer accomplishing the Suffering of Christ.'
'Philosophy and Tradition.'
'The Precautions of Faith.'
'Imaginary Perfection.'
'The Stones of the Temple.'
'A People and Humanity.'
'Christian Utilitarianism.'
'Jesus Invisible.'
'Grace and Faith.'
'Anger and Prayer.'

"Now take the Gospel of St. John, and looking for the discourses of Christ, you will perceive that he spoke, not of the new birth, but of the man born again; not of spiritual worship, but of those who should offer it; not of spiritual blindness, but of the spiritually blind; not of false doctrine, but of false prophets; and so on. When an abstract thought meets Jesus, he connects with it a living image: 'I am the door—I am the resurrection—I am the life.' Instead of metaphysical disquisitions there is constant action, and illustration from life. Such I esteem to be the salient point in the ministry of our Lord. I need not dwell on it further; I write for intelligent readers."

We may safely trust to the impression of these quotations for the excitement of desire to see more of these less than a hundred pages, in which M. Roussel has so boldly, thoughtfully, and wisely treated his subject.

India and Christian Missions. By Rev. EDWARD STORROW, of the London Missionary Society, Calcutta. London: John Snow.

the Religious Condition of the Chinese. By Rev. JOSEPH EDKINS, B.A., Author of a "Grammar of the Shanghai Dialect," &c. London: Routledge and Co.

We desire to commend these little volumes to the friends of missions, and to students of the religions of the world, as deserving attention both for their fitness to recent events and present circumstances, and for their careful information and thoughtful treatment of their great subjects.

Mr. Storrow opens with a brief account of the people of India; and then thoughtfully surveys the obstacles presented by their religious belief and customs, and by their social life in general, to the diffusion of Christianity. He brings out difficulties that Englishmen are little able to appreciate; and makes the strongest appeal for missions in this mere statement of the facts. Of the agencies already at work for India's evangelisation he gives a summary account,—his information on the all-important

question of schools being highly condensed, but interesting. The results of Christian labour are stated with definiteness and moderation,—not with the vague generalisation, and in the *coulour de rose*, that have so often done harm to the very cause it was intended to promote. The prospects of missions are unfolded thoughtfully and calmly,—Christian faith giving largeness to the author's views, while experience and reflection impart a sober character to his anticipations. He appropriately closes his excellently written little handbook of Indian missions with a chapter on the duties of the English churches. We cannot doubt the usefulness of such a work in the increase and enlightenment of pious zeal for the conversion of the Hindus.

The work of Mr. Edkins, also placed above, is one of a high order, though painstakingly popular in its character. It is evidently based on a very thorough study of the subject; and not only contains the results of the learned investigations of earlier scholars, but, also, a considerably important amount of new result obtained by ten years of personal investigation by the author. Mr. Edkins's purpose is larger than Mr. Storrow's; and his book is proportionally deeper in character, and less specially of a missionary aim. He sketches clearly and interestingly the features of China's three religions—Confucianism, which is moral, Taoism, which is materialistic, and Buddhism, which is metaphysical and atheistic. He leads us to the temples of these religions; and opens up to us the worlds of thought and of common life influenced by them; showing us that China is perhaps the most remarkable field in the world for the observation of the conflict of moral and religious ideas. Special attention is given to the exhibition and comparison of the notions of sin and redemption, of immortality and future judgment, which these religions shadow forth or definitely express. More at length still, the conceptions of the Divine nature peculiar to the three systems are carefully investigated: and the moral systems and controversies of the Chinese are briefly represented, with reference to the unquestionable fact, that, notwithstanding the fame of their moralists and the elaborateness of their discipline, the people are not sincerely, truly, and in a high sense, a moral people. Of a very valuable and interesting order are the chapters on the influence of Buddhism on Chinese literature, philosophy, and social life,—chapters which will engage the whole mind of the philosopher, equally with the more thoughtful amongst the friends of missions. Mr. Edkins has a name in this country, as one of the prominent missionaries of the London Society in China, which will become more widely and honourably known by the publication of this admirable little work. We commend the chapter on the insurrection in China, its Christian character, present position, and probable results, to the consideration of our readers, as the most rational estimate of that remarkable movement, which has been so variously represented, and sometimes both ignorantly and maliciously misrepresented. While the missionary society to which Mr. Edkins belongs is making new and strenuous efforts for the enlargement of its Chinese operations, it is to be hoped that his work may have the effect of stimulating public interest and of making better known the character of China's demands on the Christian world.

Light in Life's Shadows: or, Hymns for the Sorrowing. London: J. Haddon.

We have more than once expressed a desire to see a selection such as this, for the special use of the sick and troubled,—a book which, as the Editor remarks, "may lead the mind to true and elevated sources of relief." We have ourselves long felt what the present compiler has also found, that not many hymns exist which are strictly available for the purposes of such a volume: but the materials are certainly much more numerous than this selection shows—either unknown to its editor or unfortunately rejected. Of the original hymns contributed expressly to this work, some are very beautiful, true, and inspiring,—others have a sadly manufactured character, and can never please or soothe a cultivated mind, however piously disposed. It is only of the poetical quality of some of these original compositions that we speak disparagingly; the religious tone of the book is thoughtful, calm, and lofty. There might have been more variety; and it would have been better to indicate, however briefly, the character or subject of the several hymns; so that those who can read but little, as is the case with the suffering, may not wander over its pages without guidance, and so perhaps without the craved refreshment of spirit. We would ourselves also have given the names of authors; for if comparatively few would have suggested a personality or told the story of a life to the reader, it might be sometimes the striking of a new chord in a sufferer's heart, to tell from what soul and life came the language in which itself breathes desire or receives consolation. The editor has done well to attempt this work; and many will be grateful for what is done with so much Christian discernment and sympathy: but a future reprint will, we hope, see it made more perfect, both by omissions and additions. So much is even now good, fitting, beautiful, and full of power, that we should refrain from any seemingly adverse remark, if we did not strongly desire something as perfect as possible in the way of song for the solitary and afflicted. We cannot omit to suggest, whether there are not un-

justifiable alterations or adaptations in this little volume? For instance, Peabody's hymn, "Behold the western evening light!" is rather disgracefully twisted backwards and forwards into something different and yet the same, in No. 89—"How softly on the western hills." The moral code of every selection, not less of hymns than any other, though oftener neglected as to hymns than as to any productions, should be—1. Every author's acknowledged composition accompanied by his name; and, 2. No composition in any respect altered, without the alteration being clearly indicated. But—to close pleasantly, and to commend, as we wish to do, the book to our readers,—we extract one of the original hymns here first published:—

"Thou who hast needed nightly rest,
And found in sleep a soothing balm,
Come, Saviour, to each anxious breast,
And breathe around Thy heavenly calm.
Labour is sweet, for Thou hast toiled,
And care is blest, for Thou hast cared,—
But our poor hearts! how often soiled,
How often by the world ensnared.
Lord, help us! and from sin release,
Restore Thine image in the soul;
O say to-night, 'To you be peace,'
And every surging thought control.
Give more than pardon, give us joy;
Hope full of glory, vision clear;
The childlike heart without alloy,
The perfect love that casts out fear.
A little further on our way,
A little nearer every night;
We soon shall reach eternal day,
And gaze upon the Light of Light."

The Poetical Works of Edmund Spenser. Vols. IV. and V. Edited by Rev. George Gilfillan. Edinburgh: James Nichol.

OUR opinion of this edition of Spenser has been already expressed. We note with pleasure its completion in five volumes. It is the most marked feature of this Library of British Poets. The modernising of the spelling—the principles of which we explained in our former notice—seems to have been done with due care; and will certainly be a boon to many to whom Spenser has been seemingly a sealed book: while it increases the pleasure of every reader who is more poetical than antiquarian or philological in his tastes. The verbal notes, and the explanations of classical allusions are brief, clear, and sufficient.

BOOKS FOR THE YOUNG.

The Boy Voyagers; or, the Pirates of the East. By ANNE BOWMAN. (London: Routledge and Co.)—The author of "Esperanza" and "The Young Exiles" is sure to be welcomed by our boys. Her present book is almost an all-round-the-world story. Not a sea-story merely or chiefly, but abounding in adventures by land, in pictures of foreign things, and in interesting passages of natural history, it has every attraction that could well be crowded into its pages. It is capably written, and though it is—we had almost said of course, and boys will think it no detriment that it is—gloriously improbable, it combines abundance of amusement with real instruction, and breathes a spirit that may chance to purify and bless its young readers. Mr. Harrison Weir has illustrated it.—*Roses and Thorns; or, Five Tales of the Start in Life.* With Illustrations. (Jas. Hogg and Sons.)—These tales are written with some power, and with some knowledge of human life. Though tales of the "Start" in life must be intended for the young, these are suited to young men and women rather than to readers of greener growth: and though they are preceded by Scripture mottoes, and are really sound in morals and wisdom, they are too melodramatic to be healthy reading.—*Women of Worth: a Book for Girls.* (Hogg and Sons.)—A series of truthful sketches of exemplary female characters—from Isabel, the friend of Columbus, down to Charlotte Brontë!—conveying many a useful lesson, and breathing many a pure inspiration. The character of the book is high for its class; and though especially suited to girls, it may be read with pleasure and advantage by women of all ages.—*Favourite Passages in Modern Christian Biography.* (Hogg and Sons.)—The persons commemorated are selected with judgment and catholic spirit. An outline sketch of each is the frame in which choice passages from their biographers, and from their own letters and writings, are introduced to the reader. It is profitable reading,—rich in facts and in thoughts; and to thoughtful young people will be an acceptable and prized volume.—*The Book of Children's Hymns and Rhymes.* (Hogg and Sons.)—This is for the little ones; and is the most comprehensive collection we have ever seen of such poems as may fairly claim to be regarded as the favourites of childhood. A tolerable sprinkling of them, however, will be new to many readers,—and are as good as they are novel. The woodcuts to such a work might have made it immensely attractive; but these are very poor, and quite beneath the excellence of the selection.—*The Angel of the Iceberg, and other Stories.* By Rev. JOHN TODD, D.D. (Knight and Son.)—Beautiful little stories, in which religious truths are strikingly illustrated. It is worthy of the "Lectures to Children," and cannot fail to become a perfectly popular child's book.—*Gleanings from Gospel Story: with Preface by Rev. W. B. Mackenzie, M.A.* (Knight and Son.) This is a thoughtful and well-written little book,—not for the very young, but for youth. It consists

not of mere expansions of Gospel narratives:—it is rather meditations on selected events, and on striking sayings, from the life of our Lord,—in doctrine clear, and in practical counsel wise and fervent.—*My Earnings; or, The Story of Ann Ellison's Life.* Edited by Author of "John Hampton's Home." (Knight and Son.)—An interesting didactic story on our accountability for the use of money and money-talent. To the young who labour for their livelihood, and especially to domestic servants, it may be warmly recommended.

NEW EDITIONS.

We are glad to see already a "second edition, revised," of *Light from the Cross*, translated from the German of Dr. THOLUCK, by Rev. R. C. L. BROWN, M.A. (Edinburgh: T. and J. Clark)—one of the most delightful and profitable works of a practical character that has been recently transferred out of the German literature into our own. We reviewed the first edition: and have only again to commend it, for its discerning interpretation of Scripture,—its deep knowledge of human nature, its common tendencies, necessities, and its varieties of character,—its forcible representations of the manner in which the Gospel meets men of every type, and of the diverse effects which its facts and truths produce upon them.—There is no need to make much remark on the appearance of a Fourth edition of *The New Testament from Griesbach's Text*, translated by SAMUEL SHARPE, Author of "History of Egypt" (Hall, Virtue and Co.)—except that the author has sought to give further completeness to his work as a representation of "the fruits of the labours of our numerous biblical critics which are already well-known to the learned;" but that, with every respect for Mr. Sharpe's learning, we are neither satisfied with the selection of the text of Griesbach, nor with his translation of that text. The book will be useful in every biblical library; but must be read with a constant remembrance that the later scholars will by no means agree that the fruits of their labours are represented here,—but only that what Mr. Sharpe thinks abiding fruits have enriched his translation; while, also, he is certainly not without definite prejudices on questions which the majority of scholars settle against him, or which are at least still open to discussion. In many things, however, this is the best attempt at an improved translation of the New Testament into English that has yet been made.—*An Introduction to the Evidences of Christianity.* By J. O. HALLIWELL, F.R.S. (Longman and Co.) The first edition of this little treatise was privately printed: it is now re-issued with many alterations and corrections. We gladly welcome a learned layman, practised in literary performance, to this important field. Perhaps his work is not quite alongside the later forms of antagonism to historical Christianity; but it is fitted to produce a powerful impression on candid and practical minds—that is, such as are not inflated with Straussism and Feuerbachism, nor hardened into spiritual insusceptibility by the positivism of Comte. Its object is simply to establish "the probability of the general truth of Christianity from extrinsic sources;" and is limited to the consideration of the most ancient authors,—chiefly such as Suetonius, Tacitus, Pliny, Celsus. Mr. Halliwell is a clear and candid reasoner, and writes with elegance and point. We do not know that his materials will bear all the stress he places on them; but, it cannot be doubted that, in a manner quite his own, he has again established the fact, that Christianity cannot be rejected without a denial of all the recognised laws of historical evidence.—Mr. Murray's "Complete Edition"—the only one, as we have reminded our readers before, that at present can be complete—of the *Poetical Works of Lord Byron*, is now finished in nine parts; and could be neither handsomer nor cheaper.—*Boswell's Life of Johnson*, edited by Mr. CROKER (Murray), has reached the sixth part—and will be completed by four more.—*Routledge's Shakespeare*, parts 40 to 43, contain *Hamlet*, *Julius Cæsar*, and *Macbeth*. Mr. Staunton still edits carefully and discriminatingly,—but with too much prejudice towards "Mr. Collier's Annotator;"—and Mr. Gilbert is strong in the illustrations, of *Macbeth* especially.

LITERARY GOSSIP.

The *Press* newspaper has passed out of the hands of Mr. Newdegate into those of a crack contributor to *Blackwood*.

Messrs. Longman and Co. announce a work in four volumes quarto, with maps and plans, published "By Authority," and entitled "The Siege of Sebastopol: Journal of the Operations of the Royal Engineers, Royal Artillery, and Royal Naval Brigade, 1854-55."

We understand that a new volume by the Rev. Dr. Buchanan, the author of the "Clerical Furlough in the Holy Land," may be expected in November, on "The Book of Ecclesiastes: its Meaning and its Lessons."

It appears that the "Sequel to Adam Bede," which is now advertised, is not by the author of "Adam Bede." This unauthorised use of a popular author's title for purely commercial purposes is scarcely fair dealing towards the public.

A new volume of M. Thiers' "Histoire du Consulat et de l'Empire," is announced at Paris. The work had come to an apparent standstill for the last two years; but it is now stated that the four last

volumes will succeed each other at short intervals, so that the whole shall be completed before the end of 1860.

A Scottish clergyman has hit on a method of making the service of his church attractive. The *Examiner* informs us that the Rev. Mr. Waddell, of Girvan, read from his own pulpit a poetical tragedy, of which he is the author, entitled "King Seal," illustrating the power of madness, superstition, and jealousy combined. It is a five-act tragedy, adhering throughout to the narrative as it appears in Holy Writ, and "containing on every page delineations of character, and fine dramatic taste, which would not disgrace the pen of the greatest dramatist."

Several interesting works have lately appeared at New York. Among them are the first volume of a great "History of the Puritans," by Samuel Hopkins; "Representative Men of the New Testament," by Dr. Baldwin; "Life among the Poor," by the Rev. S. B. Halliday; "Highways of Travel," by Mrs. Sweet; and "Life in Tuscany," by Mrs. Crawford.

Mr. Sheet announces for next week, "Travels in Morocco," a posthumous work by the celebrated African traveller, the late James Richardson. It is to be "edited by his Widow," and will be in two volumes, with numerous illustrations.

Messrs. Rivingtons have nearly ready a work by Dr. Kaye, late Bishop of Lincoln, called "Some Account of the Church of Christ during the First Three Centuries, as illustrated from the Writings of Eusebius."

Mr. Dickens has had a controversy with an ultra-montane citizen of Cork, said to be an M.P. This gentleman, aggrieved by one or two articles exposing excesses in Italy, which appeared some time ago in *All the Year Round*, wrote to Mr. Dickens on the subject. Mr. Dickens, in reply, denied that the complaint was reasonable, declared that he had never "pandered to any acrimonious or intolerant feeling" against the Roman Catholic Church, and added the following well-merited thrust:—"Let me, in all good humour, recommend you to observe whether its (the Church) accredited organs are as considerate towards Protestants, and to give your judgment of me the benefit of the comparison."

"Is Saul also among the prophets?" is the involuntary exclamation that rises to one's lips in reading the review in Thursday's *Times* of the apocalyptic writers. After being abused and jeered at by all the leading reviews, from the *Saturday Review* and *Athenæum* down to the small fry of literature, Dr. Cumming is avenged, and no doubt consoled, by a sympathetic notice in the leading journal!! This review of the prophetic works of Elliot, Cumming, and Lord Carlisle, will be sure to give a fresh impulse to the believers in a literal, or rather historic interpretation of the Apocalypse, and the adherents of the millennial theory. The *Times* not only vindicates "the prophets" from the charge of fanaticism, but comes to the conclusion that "the barometer of Europe singularly—it may be accidentally—corresponds with these deductions from prophecy." The agreement between the various interpreters is certainly remarkable. They all fix upon 1867 as a period of stupendous events. Lord Carlisle fixes upon that year as "the close of this dispensation." A number of prophetic writers from Bishop Newton down to Dr. Cumming have come to the conclusion that the "week of creation"—6,000 years—will be terminated by the millennial rest of 1,000 years; that week, according to their interpretations of prophecy, terminating in 1867. Those who live in that year will, according to Daniel, as thus interpreted, be specially "blessed." But prior to that crisis great events are to happen. "It is," says the *Times*, "a very general belief that we are on the verge of a gigantic struggle; that France is to originate, ride, and, if able, over-rule the storm; that England, because of her free thought, free speech, and Protestant religion, the spring of them all, is to have directed on her the concentrated fire of Europe." England is, of course, to come out victorious in the conflict. The remarkable thing about the matter is not that these guesses at the future should be ventured, and curious coincidences found, but that a secular organ like the *Times* should venture upon throwing its immense influence into the scale of the Millenarians.—*Sheffield Independence*.

Cleanings.

Several letters have been written to the *Times*, strongly advocating Milford Haven instead of Liverpool as the place of arrival and departure for emigrant ships.

A monument to Sir H. R. Bishop, erected by the exertions of the leading members of the Sacred Harmonic Society, has just been placed in the cemetery at Finchley.

The patriotism of the press has found vent in a resolution to establish a Newspaper Rifle Corps—a corps which, if the invasion should be made on the banks of the Clyde, would "give a good report of the enemy."—*Gateshead Observer*.

Mademoiselle Georges, the celebrated French actress, was starring in the provinces; and one evening, after the fall of the curtain, the beaux assembled around to congratulate her. "Ah, gentlemen," said she, "to play that part well, one ought to be young and beautiful." "Oh, madame," answered the sharpest of the beaux, "you have proved the contrary."

FAREWELL TO CRINOLINE.—"The residence of the Court at Compiègne," says a Paris letter in the

Independence of Brussels, "is likely to have a decided influence upon the fashions of the season. At the instance of the Empress, crinoline is to be definitely abandoned, and woollen stuffs are to be adopted for walking dresses, not worn as long in the skirt as of late, but so as to show the ankle. It is certain that ladies have of late reached the utmost limits of amplitude in their garments, and consequently whatever change takes place must be in the opposite sense."

CRINOLINE ON THE STAGE.—The actresses of the Theatre Royal at Berlin are in a state of great agitation just now, in consequence of the director having interdicted them to wear crinoline on the stage, because it is inconvenient, he declares, in walking, sitting, and embracing. A critic of one of the journals suggests that the manager would render a far greater service to the public by interdicting the female part of the audience from wearing crinoline, as they thereby take up too much room.

IMPROMPTU BY O'CONNELL.—A correspondent supplies us (*Spectator*) with the following impromptu by the late Daniel O'Connell, which he believes has not before appeared in print. It was occasioned by an attack made on O'Connell, in the House, by three colonels—Perceval, Verner, and Sibthorpe.

Three colonels in three different counties born
Sligo, Armagh, and Lincoln did adorn.
The first of them in ignorance surpassed,
The next in impudence, in both the last.
The force of nature could no farther go;
To board the third she shaved the other two.

ALL OF A TREMBLE.—The secretary of one of our insurance companies not long since advertised for a book-keeper, and received in response the following letter, which is so original and business-like that we are permitted to copy it, as a guide to other applicants for similar situations. The writer thoughtfully enclosed a leaf cut from an old account-book, as a sample of his work.—"Big Tager, Wilkes Co., Ga.—My Dr. Sir,—I am a wanting of a situation in book-keeping, and Mr. Shirman said how that you would like to get me in your office. If so please answer to oncet. I send you a specimen of my single entry, but I can keep em double as well. I am all of a tremble, having just been licking a nigger. From yours truly,—F. S. HIRSHFELDER."—*New York Journal of Commerce*.

QUAKER CASUISTRY.—Thomas Coles was a consistent member of the Society of Friends. At the village of Glencone, where he resided, the Episcopal congregation had just procured a very fine organ, which was the admiration of all the lovers of sweet sounds in the district. On one occasion Friend Coles took his seat among the congregation, and his opinion of the organ was gathered from the following conversation a few days afterwards between him and Mr. Mallaby, the rector:—"Friend Mallaby, I am pleased that thee hast a fine organ in thy church." "But," said the clergyman, "I thought you were opposed to having an organ in a church." "So I am," replied the Friend, "but then, if thee worship the Lord by machinery, I would like thee to have a first-rate instrument."

BIRTHS.

HOWELL.—August 25, at Guelph, Canada West, the wife of the Rev. James Howell, of a daughter.
WALLACE.—Nov. 4, at 13, Monteth-row, Glasgow, the wife of the Rev. Alex. Wallace, of a daughter.
LANKESTER.—Nov. 5, at Freemantle, Southampton, the wife of Mr. A. Lankester, of a daughter.
CLARK.—Nov. 7, at Bower Hinton, Martock, Somerset, the wife of Mr. Thomas Clark, of a daughter.

MARRIAGES.

CROSS—PARKINSON.—Oct. 26, at the Milton Congregational Church, Farnworth, by the Rev. G. D. Macgregor, Mr. Joshua Cross, of Prestoles, to Mary, eldest daughter of Thomas Parkinson, Esq., of Great Lever.
HULME—JOHNSON.—Oct. 27, at the Independent Chapel, Little Lever, by the Rev. E. Pickford, Mr. Richard Hulme, of Little Lever, to Miss Ann Johnson, of Lincolnshire.
BALKWILL—KELLAWAY.—Oct. 29, at Howe Chapel, Great Torrington, Devon, by the Rev. James Buckpitt, Mr. William Cobbledick Balkwill, of Newton St. Petrock, to Miss Elizabeth Ann Kellaway, of Shobbeas, both in the county of Devon.
HALL—WIGHT.—Nov. 1, at the National Scotch Church, Halkin-street west, Belgravia, J. M. Hall, Esq., late of Milnthorpe, Yorkshire, to Anna, second daughter, of Andrew Wight, Esq., late of Demerara.
MORTON—BLACKBURN.—Nov. 1, at the Baptist Chapel, Clifton, the Rev. J. Morton, of Collingham, Notts, to Sarah Susan, only daughter of the Rev. J. Blackburn, Foxton, Leicestershire.
HARRISON—MABBOTT.—Nov. 2, at the Methodist Free Church, Grosvenor-street, Chorlton-upon-Medlock, by the Rev. W. Beckett, Mr. Thomas Harrison, cotton dealer, of Manchester, to Miss Sarah Mabbott, of Stretford.
BURNS—PROCTER.—Nov. 2, at the National Scotch Church, Regent-square, the Rev. James D. Burns, M.A., Hampstead, to Margaret, widow of Lieut. Archibald Procter, and daughter of Colonel John McDonald, Bengal Army.
NEWTON—GODFREY.—Nov. 2, at the Independent Chapel, Uffculme, Mr. Alfred J. Newton, of Wivelacombe, to Mary Elizabeth, daughter of Mr. Godfrey, Uffculme.
SMITH—SMITH.—Nov. 3, at the Independent Chapel, Darlington, by the Rev. H. Kendal, Mr. Daniel Smith, of Stalybridge, to Elizabeth Douglas, older daughter of Mr. George Smith, of Darlington.
DEWHIRST—SHAW.—Nov. 3, at Providence Chapel, Eiland, by the Rev. J. Hillyard, Mr. Greenwood Dewhirst, silk dresser, Rochdale, to Esther, eldest daughter of Mr. James Shaw, of Eiland. This being the first marriage solemnised in this place of worship a handsome family Bible was presented to the newly-married couple.
JONES—ROBERTS.—Nov. 3, at the Parish Church, Llanrwst, by the Rev. Morgan Davies, M.A., rector, Robert Williams, son of Mr. Richard Jones, shipbroker, of Liverpool, to Anne Bridge, daughter of Mr. Hugh Roberts, Llanrwst.
WRIGHT—TURTON.—Nov. 4, at Cannon-street Chapel, Birmingham, by the Rev. Charles Vinos, Mr. William Wright, of Sparkbrook, to Amelia Cecilia, fifth daughter of George Turtton, Esq., of Caldwell Hall, Kidderminster.
HOLBORN—SALTER.—Nov. 5, at Kensington, by the Rev. John Stoughton, William Holborn, of Mincing-lane and Notting-hill, to Annie, only daughter of John Salter, Esq., of Hammersmith.
SHELDWICK—ANSLOW.—Nov. 6, at the Caledonian-road Chapel, Islington, by the Rev. Ebenezer Davies, Mr. Arthur William Sheldwick, printer, to Sarah Frances, second daughter of the late Mr. George Anslow, King's-cross.

MOORE-WEBB.—Nov. 7, at the Caledonian-road Chapel, Islington, by the Rev. Ebenezer Davies, Mr. Gilbert Moore, of the police force, to Louisa, second daughter of Mr. George William Webb, of Wainsworth.

BURTON-LENDING.—Nov. 8, in Spaldwick Chapel, Huntingdonshire, by the Rev. W. E. Archer, John Burton, widower, to Elizabeth Leeding, widow, both of Spaldwick.

DEATHS.

HATCH.—Oct. 26, perished in the wreck of the Royal Charter, George E. F. Hatch, Esq., M.R.C.S., of Farnham Royal, Bucks, surgeon-superintendent in the Government Emigration Service.

FENWICK.—Oct. 25, among the passengers of the ill-fated Royal Charter, Ellen, the wife of Robert Wyndham Fenwick, Esq., of Melbourne, Australia, together with her four children.

MURRAY.—Oct. 25, drowned in the steamer Royal Charter, James Murray, Esq., of St. Kilda, Victoria, and Jane Rose Murray, with their son and daughter, William James and Alice Jane Murray.

BISHOP.—Oct. 26, lost in the wreck of the Royal Charter, William, eldest son of Mr. Bishop, of Stock Orchard Villas, Holloway, and Marlborough-street Police Court, in the twenty-fourth year of his age.

GRAYLING.—Oct. 28, at the Priory, Canterbury, Elizabeth, second daughter of the late Thomas Grayling, Esq.

OVERBURY.—Oct. 28, at 35, Highbury-place, Alfred, youngest child of Benjamin Overbury, Esq., in the twelfth year of his age.

ADSHEAD.—Oct. 28, Mr. George Adshead, of Dobcross, Saddleworth, Yorkshire, in the seventy-fifth year of his age.

MOULSON.—Oct. 29, at Brighton, of consumption, Fanny, the dearly beloved daughter of Mr. George Moulson, formerly of Cook's House, Clapham, and granddaughter of J. Topham, Esq., Loughborough-road, Brixton, aged twenty years and eight months.

MORELL.—Oct. 30, after a few days' illness, Margaret, daughter of the Rev. T. Morell, of Little Baddow, aged sixteen.

COX.—Oct. 30, Edward Wilberforce, son of Mr. Wilberforce Cox, of Braintree, aged eleven weeks.

BAYLEY.—Oct. 31, at his residence, 13A, Compton-road, Islington, the Rev. John Tyrrell Bayley, B.A., Secretary to the Society for Promoting the Due Observance of the Lord's-day.

HARRISON.—Nov. 1, Mr. George Harrison, of Sheffield, in the seventy-first year of his age. Deceased belonged to the Village Preachers' Society connected with the Independent interest of this town for more than twenty-five years.

FRENCH.—Nov. 1, at Barnaby, in her seventieth year, Mrs. Sarah French, mother of the Rev. J. French, of Richmond.

KENDALL.—Nov. 1, at Rose, in her eighty-fourth year, Mary, relict of the late William Kendall, Esq., of Gloucester, and aunt of the Rev. J. J. Waite, of 3, Moorfield-place, Hereford.

HALSEY.—Nov. 2, at 30, St. Peter's-road, Mile End, Margaret Halsey, the beloved wife of Mr. Joseph Halsey, of Stepney, in the forty-fourth year of her age.

COX.—Nov. 2, Mary Anna, wife of Mr. Wilberforce Cox, of Braintree, in the twenty-sixth year of her age.

"The high repute which Mr. Benson has obtained for the quality of his manufacture stands second to none."—Morning Advertiser. Benson's Lady's Gold Watch, at 5 to 30 guineas.—"Exquisite artistic feeling in ornamentation, and perfection of mechanism in structure."—Morning Post. Benson's Gentleman's Gold Watch, at 6 to 50 guineas.—"All that can be desired in finish, taste, and design."—Globe. Benson's Silver Lever Watches, at 4 to 20 guineas.—"Leave nothing to be desired but the money to buy them with."—Standard. Benson's Silver Horizontal Watch, at 2 to 3 guineas.—"A good watch without paying an exorbitant price."—Daily Telegraph. Each watch warranted, and sent free to any part of England, Scotland, Ireland, or Wales, on receipt of a remittance addressed to James W. Benson, at the manufactory, 33 and 34, Ludgate-hill, London. Established 1749.

AMONGST the varied and beautiful specimens of late designed for presentation, there are few articles, we think, better adapted for the purpose, and none more worthy of admiration, than those displayed in the show rooms of Messrs. Parkins and Goss, of Oxford-street. We direct particular attention to the superior specimens of medallion mounted work, as applied to cases for writing materials, inkstands, blotting-paper books, and to the mountings for Bibles, Prayer-books, &c. The public will be gratified also to observe the great improvement in the manufacture of Morocco and Russia goods, such as desks, despatch-boxes, and those attractive carriage and travelling bags so conveniently fitted. One circumstance connected with this firm, and upon which they very justly pride themselves, is the fact that every article in their extensive stock is exclusively of British manufacture.—"Morning Post."

MALADIES OF THE SEASON.—The approach of the winter season either originates or aggravates many diseases incidental to the damp and variable climate of this island. Amongst these are rheumatism, sciatica, lumbago, and other kindred ailments. A simple and safe remedy for these complaints, affording certain and almost immediate relief and ultimate cure, for many years past employed in Holland, Belgium, Germany, and other parts of the Continent, and of late in this country, with invariable and marvellous success, is Dr. de Jongh's Light-Brown Cod Liver Oil. The most eminent medical men agree in extolling this peculiar preparation, differing entirely from all other kinds of Cod Liver Oil, as surpassing all the most celebrated anti-rheumatic remedies. Dr. Schenk, the great German Physician, states that "it ought to be considered as a specific in rheumatism and gout. It heals all chronic and painful affections of the human body wherever they are seated, whether internal or external, if they have originated in rheumatism and gout, as surely and certainly as bark cures intermittent fever."

[ADVERTISEMENT.]—HOLLOWAY'S OINTMENT AND PILLS. CASUALTIES.—When the cold weather necessitates the use of fires for our comfort, how appalling is it to read in the public prints the awful accidents constantly befalling children and others from this source. For burns, scalds, sores, and wounds, Holloway's ointment stands unrivalled; it soothes the present pain, reduces the inflammation surrounding the injured part, extracts all unwholesome humours, and so purifies the blood in the neighbouring vessels that sound flesh soon displaces all injured or unhealthy tissue. Every household should have this remedy at hand. In the ulcerated throat, now named Diphtheria, this ointment, rubbed on the throat, is wonderfully effective. In all chronic or constitutional ailments Holloway's pills should be taken whilst applying the ointment.

Mr. J. W. Benson, of 33 and 34, Ludgate-hill, has just published a new illustrated pamphlet on watches (free by post for two stamps). It should be read by all who are about buying a watch, as it contains prices and important information as to what watch to buy, where to buy it, and how to use it!

Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

The funds continue to be firm. Yesterday a favourable effect was produced by the arrangement of the monthly account in Consols, which shows that the floating supply of stock is even more limited than was anticipated. The "contango" to the December settlement was only 1-16 per cent. A fresh improvement of 1-16 to 1/4 per cent. was there-

fore occasioned. The Stock Market, after exhibiting increased buoyancy, has to-day reacted, and Consols are now 96 1/2 96 1/4 for both Money and Account. Less activity is now reported in the general Discount Market, and the applications at the Bank of England have fallen off, but full rates are still demanded, very little accommodation being granted under the minimum quotation of 2 1/2 per cent.

The week's arrivals of the precious metals represent a total of no less than 870,000*l.*, of which the Bank of England received none.

Increased animation is apparent in the Foreign Stock Market, and prices are steady. Turkish Six per Cents. are 78 1/2 79 1/4; ditto, New Loan, 68 68 1/4. Spanish, 44. Brazilian, 102. Mexican 22 1/2 23 1/4. Peruvian, 91 1/2. Portuguese, 45 1/2. Russian Three per Cents., 65 1/2 66. Sardinian, 86 86 1/2; and Dutch Four per Cents., 100.

A very limited business has been transacted in the Railway Share Market, and but little variation has taken place in prices. Caledonians realise 92 1/2 92 3/4. Great Western, 65 1/2 65 1/4. Lancashire and Yorkshire, 97 to 97 1/4. North Western, 95 1/2 96. Midland, 106 1/2 106 1/4. North Eastern, Berwick, 90 to 90 1/4; and South Eastern, 77 1/2 77 1/4. The Foreign and Colonial Markets continue very inactive. Bahia and San Francisco are 4 1/2. East Indian, 100 1/2 101 1/4. Great Indian Peninsula, 98 1/2 98 3/4. Grand Trunk of Canada have declined to 38 1/2; and Great Western of Canada to 14.

Joint Stock Bank and Miscellaneous Shares have shown less activity. Union of Australia have advanced to 50. Peninsula and Oriental Steam to 78 1/2. South Australian Land declined to 36; and Van Diemen's Land to 14 1/2.

PROGRESS OF THE STOCKS DURING THE WEEK.

	Wed.	Thurs.	Fri.	Sat.	Mon.	Tues.
3 per Cent. Consols	96 1/2	96 1/2	96 1/2	96 1/2	96 1/2	96 1/2
Consols for Account	96 1/2	96 1/2	96 1/2	96 1/2	96 1/2	96 1/2
3 per Cent. Red.	95 1/2	95 1/2	95 1/2	95 1/2	95 1/2	95 1/2
New 3 per Cent.	95 1/2	95 1/2	95 1/2	95 1/2	95 1/2	95 1/2
Annuities	95 1/2	95 1/2	95 1/2	95 1/2	95 1/2	95 1/2
India Stock	225	225	225	225	225	225
Bank Stock	225	225	225	225	225	225
Essequibo-bis.	225	225	225	225	225	225
India Bonds	225	225	225	225	225	225
Long Annuities	225	225	225	225	225	225

The Gazette.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account pursuant to the Act 7th and 8th of Vic., cap. 32, for the week ending on Wednesday, Nov. 2, 1859.

ISSUE DEPARTMENT.

Notes issued	£30,755,905	Government Debt	£11,015,100
		Other Securities	3,450,900
		Gold Bullion	16,280,905
		Silver Bullion	—
	£30,755,905		£30,755,905

BANKING DEPARTMENT.

Proprietors' Capital	£14,533,000	Government Securities	£10,875,157
Reserve	3,131,785	Other Securities	18,809,026
Public Deposits	5,512,538	Notes	8,430,450
Other Deposits	14,571,619	Gold & Silver Coin	555,481
Seven Day and other	—		—
Bills	907,172		—
	£38,676,114		£38,676,114

Nov. 3, 1859.

M. MARSHALL, Chief Cashier.

Friday, November 4, 1859.

BANKRUPT.

- ATTWELL, W., Arundel-street, Strand, victualler, November 17, December 22.
 KOEHLER, C., Vigo-street, Regent-street, woollen-draper, November 18, December 17.
 AYLMER, W. M., Sermon-lane, Doctors'-commons, and 1, Paragon-place, New Kent-road, wine merchant, November 18, December 14.
 FAIRHALL, T. H., and SUTER, W. Jun., London-road, South-west, ironmongers, November 16, December 19.
 REX, W., Waudsworth and Putney, cowkeeper, November 15, December 16.
 GOODE, B. G., Heston, near Hounslow, brickmaker, November 15, December 16.
 MILLARD, L., and HARCOURT, R., Birmingham, modellers, November 18, December 8.
 LEATHERLAND, E., Tipton, Staffordshire, licensed victualler, November 18, December 8.
 TUNSTALL, P., Golden-hill, Staffordshire, builder, November 14, December 12.
 WALTERS, S., and T., Caverswall, Staffordshire, cattle dealers, November 18, December 9.
 GUNNOX, W. P., Liverpool, clothier, November 16, December 5.
 WILLMER, C., Liverpool, newspaper proprietor, November 10, December 5.
 PORTER, J., J. W., and T. W., and ROGERS, R., Salford, screw-bolt manufacturers, November 16, December 7.

Tuesday, November 8, 1859.

BANKRUPT.

- OWEN, J., 90, Westminster-bridge-road, grocer.
 MILBURN, R., and WHITE, J. L., Cheapside, merchants.

Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 7.

The foreign supplies last week were, wheat 150 quarters from Stettin; 1,344 quarters Hamburg; 250 quarters Sweden; 3,300 quarters Taganrog; 1,425 quarters Alexandria. Barley, 770 quarters from Stettin; 2,843 quarters Hamburg; 400 quarters Sweden; 805 quarters Rotterdam; 1,000 quarters Malta; 1,800 quarters Odessa; 2,500 quarters Alexandria. Oats, 2,150 quarters from Archangel; 940 quarters Sweden; 6,200 quarters Marseilles; 6,100 quarters Odessa. Peas, 100 quarters from Hamburg. Flour, 1,456 barrels from New York; 909 sacks from France. We had a short supply of English wheat at market this morning, and all good dry samples were taken off readily at quite last Monday's prices. Foreign wheat met with a steady demand, and at very full rates. Flour sold slowly, the price of Norfolks not exceeding 30*s.* Fine malting barley ready sale, and sweet grinding in good demand at last week's quotations. Beans the turn dealer, and

peas without alteration. The arrivals of oats being small, the samples realised here and there 4*d.* per quarter more, but the sale was not active. Linseed and cakes steady sale at firm prices. We have had very stormy and wet weather since Friday, with south-westerly wind.

BRITISH.	FOREIGN.
Wheat	Wheat
Essex and Kent, Red	38 to 46
Ditto White	42 52
Lincoln, Norfolk, and	—
Yorkshire Red	—
Scotch	—
Rye	32 34
Barley, malting	40 46
Distilling	28 32
Malt (pale)	64 68
Beans, mazarin	32 44
Ticks	—
Harrow	—
Pigeon	—
Peas, White	38 40
Grey	33 40
Maple	38 40
Boilers	—
Tares (English new)	—
Foreign	—
Oats (English new)	23 26
Flour, town made, per	—
Sack of 280 lbs	42 43
Linseed, English	—
Battle	40 46
Black Sea	40 46
Hempseed	30 31
Canaryseed	58 62
Cloverseed, per cwt. of	—
112 lbs. English	—
German	—
French	—
American	—
Linseed Cakes, 12 1/2 to 13 1/2	—
Rape Cakes, 4 1/2 to 5 1/2	—
Rapeseed, 25 1/2 to 26 1/2	—
BREAD.—The prices of wheaten bread, in the metropolis are from 7 <i>d.</i> to 7 1/2 <i>d.</i> ; household loaf, 8 <i>d.</i> to 8 1/2 <i>d.</i>	

BUTCHERS' MEAT, ISLINGTON, Monday, Nov. 7.

The total imports of foreign stock into London last week amounted to 7,120 head. The show of foreign stock here to-day was only moderate. The quality of the sheep was good, of the beasts and calves very middling. Compared with Monday last, there was a considerable falling off in the arrivals of home-fed beasts frosh up this morning, and their general quality was very inferior. Nearly all breeds were in improved request, and prices had an upward tendency. The general top figure for Scots was 4*s.* 10*d.*; but some very prime bullocks sold at 5*s.* per 8 lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 2,000 short-horns and crosses; from other parts of England, 800 of various breeds; from Scotland, 160 Scots and crosses; and, from Ireland, 500 oxen and heifers. There was a considerable falling off in the supply of sheep, and we observed no improvement in the general condition of any breed. On the whole, the mutton trade was firm, and sales progressed steadily at last Monday's currency. The general top figure was 5*s.* 3*d.* per 8 lbs. We were fairly supplied with calves, and the veal trade ruled very inactive at late rates. Prime small pigs sold steadily. Other kinds of pork slowly. In prices no quotable change took place.

Per 8 lbs. to sink the Offal.	s. d. s. d.	Per 8 lbs. to sink the Offal.	s. d. s. d.
Inf. coarse beasts	2 10 to 3 0	Pr. coarse woolled	4 2 to 4 6
Second quality	3 2 to 3 6	Prime Southdown	4 10 to 5 2
Prime large oxen	3 8 to 4 6	Lge. coarse calves	4 0 to 4 6
Prime Scots, &c.	4 8 to 4 10	Prime small	4 8 to 5 0
Coarse inf. sheep	3 2 to 3 4	Large hogs	3 6 to 3 10
Second quality	3 6 to 4 0	Lamb, 0 <i>s.</i> 0 <i>d.</i> to 0 <i>s.</i> 0 <i>d.</i>	—

Suckling calves, 18*s.* to 21*s.* Quarter-old store pigs, 21*s.* to 27*s.* each

NEWGATE AND LEADENHALL, Monday, Nov. 7.

These markets are seasonably well supplied with all kinds of meat. The trade generally is heavy, and late rates are barely supported.

Per 8 lbs. by the carcass.	s. d. s. d.	Per 8 lbs. by the carcass.	s. d. s. d.
Inferior beef	2 8 to 2 10	Small pork	4 3 to 4 10
Middling ditto	3 0 to 3 4	Inf. mutton	3 2 to 3 6
Prime large do.	3 6 to 3 10	Middling ditto	3 8 to 4 0
Do. small do.	4 0 to 4 2	Prime ditto	4 2 to 4 4
Large pork	3 4 to 4 0	Veal	3 8 to 4 6

Lamb, 0*s.* 0*d.* to 0*s.* 0*d.*

POTATOES, BOROUGH AND SPITALFIELDS, Monday, Nov. 7.—Coastwise, the arrivals of potatoes continue limited; but by land-carriage they are tolerably good. The trade generally is steady, at full quotations.

PRODUCE MARKET, MINCHING-LANE, Nov. 8.

TEA.—There is very little business, and prices generally remain unaltered.

SUGAR.—Good qualities of British plantation fully maintain previous rates. Low and inferior descriptions of foreign have been at slightly reduced quotations. In the refined market a moderate amount of business has been done at about former prices.

COFFEE.—The demand for home consumption has been more active, particularly for plantation Ceylon, which has realised full values. The stocks on hand compared with those of the same period of last year show an increase of about 1,800 tons.

RICE.—No business of importance has been transacted, and prices remain as before.

FRUIT.—There is a strong demand for medium qualities of currants, but the dealings in raisins have been very limited.

SALT.—A moderate amount of business has been transacted in the private market, but little or no change has taken place in values.

PROVISIONS, Monday, Nov. 7.—The arrivals last week from Ireland were 8,597 casks butter, and 2,550 bales bacon, and, from foreign ports, 9,214 casks butter and 176 bales bacon. The Irish butter market ruled very firm last week, and a good business transacted, in some instances at an advance of 1*s.* to 2*s.* per cwt. Dutch, owing to the quality being inferior, further declined about 4*s.* per cwt. The bacon market was steady, without change in prices, the supply, owing to the non-arrival of steamers from Waterford, being barely equal to the demand.

COVENT GARDEN, Saturday, Nov. 5.—Pine-apples and grapes have not altered in price since last week. Pears in season still consist of Marie Louise, Duchesse d'Angouleme, and Beurre Diez. The best dessert apple to be obtained is the king of the pippins. New Madeira oranges may be obtained. Good filberts may be had for 9*d.* per lb. Cabbages, beans, carrots, and artichokes may be obtained in quantity. Cauliflowers are scarce. Potatoes realise from 4*s.* to 8*s.* per cwt. Mushrooms are still plentiful. Cucumbers abundant. Cut flowers chiefly consist of Orchids, Gardenias, Dahlias, Violets, Mignonette, China Asters, Heaths, and Roses.

HOPS, Monday, Nov. 7.—The declaration of the duty being so much under the estimate which had been of late supported, has given a healthier tone to our market, and induced more activity in the demand for fine samples of every description. In choice samples of Walsley and Sussex the supply has become somewhat limited, and the most coloury samples realise more money. Second and inferior qualities are still in great abundance, and possess only a nominal value. The imports of foreign hops into London, last week, were 5 bales from Hambro'.

SEEDS, Monday, Nov. 7.—The trade for cloverseed remains without change in value and without disposition for business. For white seed a further advance is required by foreign sellers, but buyers here do not seem disposed to follow the extreme rates now required. Canaryseed met more demand, and obtained rather better prices.

WOOL, Monday, Nov. 7.—Since our last report, although there has been no pressure of supply upon the market, considerable inactivity has prevailed in the demand for all kinds of English wool, both for export and home consumption, and, in some instances, prices have ruled a shade lower. The present inactive trade is chiefly attributed to the forthcoming public sales of Colonial wool, which commences on Thursday next.

TALLOW, Monday, Nov. 7.—The business doing in our market is only moderate. In prices, however, very little change has taken place. P.Y.C. on the spot is selling at 59s 3d per cwt. Rough fat is 3s 3d per 5lbs.

PARTICULARS.

	1855.	1856.	1857.	1858.	1859.
Stock	18494	10977	24092	21178	45208
Price of Yellow Cattle	60s 0d	56s 3d	53s 0d	50s 6d	50s 3d
Delivery last Week	4577	2704	328	2825	1886
Ditto from the 1st of June	60179	59483	48329	46152	33506
Arrived last Week	998	1841	5009	9564	2478
Ditto from the 1st of June	30958	53409	5703	55763	63633
Price of Town Tallow	70s 9d	57s 3d	56s 6d	53s 6d	62s 6d

FLAX, HEMP, COIR, &c., Saturday, Nov. 5.—There is a slight improvement in the demand for flax, and prices are well supported. Hemp sells steadily at 27 1/2 to 28 for parcels on the spot. Coir goods are quite as dear as last week, and continue steady.

OILS, Monday, Nov. 7.—Lined oil is a slow inquiry, at 27s 3d to 27s 6d per cwt. Rape moves off slowly, at 35s to 40s. Palm is active, at 46s 6d to 47s for fine. The demand for olive is brisk, on higher terms. Gallipoli has sold at 52 to 53; Spanish, 50 1/2 to 52. All other oils are steady, at full quotations. Turpentine is unaltered in value.

COALS, Monday, Nov. 7.—Market heavy, at the rates of Friday's sale. Huttons, 19s 9d; Lambtons, 19s; Haswells, 19s 6d; South Huttons, 19s 6d; Thorncliffe, 17s 1d; Riddells, 17s 3d; Tanfields, 13s 6d; Hartley's, 15s; Whitworth, 14s. Fresh arrivals, 50; left from last day, 10.—Total, 60s.

Advertisements.

PIESSE and LUBIN'S SWEET SCENTS.—
"The kisses of a thousand flowers,
Stolen from them while they sleep."
2, NEW BOND-STREET, LONDON.

DENMAN, INTRODUCER of the SOUTH AFRICAN PORT, SHERRY, &c. Finest importations, 30s. per dozen. BOTTLES INCLUDED, an advantage greatly appreciated by the public and a constantly increasing connexion, saving the great annoyance of returning them.

Two Pint Samples for Twenty-four Stamps.
WINE in CASK forwarded free to any Railway Station in England.

EXCELSIOR BRANDY.
Pale or Brown, 15s. per gallon, or 30s. per dozen.
TERMS—CASH.
Country Orders must contain a remittance. Crossed cheques "Bank of London." Price-lists forwarded on application.
JAMES L. DENMAN, 65, Fenchurch-street (corner of Railway-place), London.

EPPE'S HOMOEOPATHIC COCOA.—The delicious aroma, grateful smoothness, and invigorating power of this highly triturated preparation have induced its general adoption as a desirable beverage for breakfast, luncheon, or supper. Sold in 1 lb., 1/2 lb., and 1/4 lb. packets, at 1s. 6d. per lb., by Grocers. Each packet is labelled "JAMES EPPE, Homoeopathic Chemist, London."

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